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A MANUAL

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Daily and Occasional Prayers

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Words to take with us

A MANUAL

OF

DAILY AND OCCASIONAL PRAYERS

FOR PRIVATE AND COMMON USE

With Plain Instructions and Counsels on Prayer

By W. E. SCUDAMORE, M.A
LATE RECTOR OF DITCHINGHAM

'*Take with you Words, and turn to the Lord*'
HOSEA xiv. 2

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[*Eighth Edition*]

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ALTHOUGH this book is not a compilation in the ordinary sense of the word, it contains little that can properly be called original. Even those portions which will be less readily traced are chiefly composed of thoughts suggested by others,—and now only cast in a fresh mould.

In the longer prayers, the thoughts, and expressions for the most part—and often whole clauses—are derived from Holy Scripture, or from the ancient treasures of uninspired piety; while the versicles interspersed are generally taken unaltered from the Psalms, or the Book of Common Prayer.

In the Collects for Holy Days and Seasons, an endeavour has been made to avoid repeating the line of thought which pervades the Collects appointed for public use at the same times.

The Prayer for the Love of God, p. 107, is reprinted from another publication of the same writer.

Advertisement to the Second Edition.

THE only change in this Edition that requires notice is the removal, for greater convenience, of the Prayers for the Use of a Family to the end of the volume.

Advertisement to the Third Edition.

IT is desirable to call attention to the omission in this Edition of the expressions, "as on this day," "as at this time," etc., in some of the Proper Collects for the Days of the Week. This has been done, lest it should be inferred that the event mentioned is known to have certainly taken place on the day of its devotional commemoration. Some remarks in explanation are inserted in page 65; and a similar caution with regard to the precise hour of the Crucifixion is given in page 39.

A Preface on Prayer.

1. *What Prayer is.*

PRAYER is an act of homage, which we owe as creatures to our Creator, and a condition of the continuance of those blessings which He has bestowed on us. It declares our belief in His power and wisdom, and our confidence in His goodness, and engages Him, according to His own promise and appointment, to exert them for the relief of our necessities, or the promotion of our happiness.

2. *Of the Motives to Prayer.*

We might have been led to pray by the mere sense of our own helplessness, or even have seen it to be a duty by the unaided light of reason; but we could not have known that God would hear and answer prayer, unless He had Himself been pleased to assure us of it. This blessed truth, however, was never left to the uncertain guesses or hopes of man. It was taught from the first by the Spirit of God in

the Patriarchs and Prophets, and in these last days has been re-published, as a part of the better covenant, by His Son. "Call upon Me in the day of trouble," thus ran His gracious message in every age to the whole family of man; "I will deliver thee, and thou shalt glorify Me."[1] And now He invites us by the assurance of an ampler blessing:—"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."[2]

But to the true follower of Christ, lowly of heart, earnest, and full of love, prayer is much more than a duty and a condition of God's blessing. It is a high privilege, and the overflowing source of present comfort and delight. The faithful soul longs, as by an instinct of its regenerate nature, to commune and converse apart with Him, who is the One Object of its reverence, and gratitude, and love. Prayer is then the permitted utterance of the affections resting upon God, the outpouring of a full heart, in which "His love is shed abroad by the Holy Ghost which is given unto us."

3. *Prayer accepted for Christ's sake.*

Our prayers are accepted of God, not for our own well-deservings, or because the worship of a sinful being has aught in it that must be pleasing unto Him, but solely and entirely for the sake of His Beloved Son, in whose Name they are appointed to

[1] Psalm l. 15. [2] Matt. xxi. 22.

be made. Of ourselves we are "unworthy to offer unto Him any sacrifice;" but having in Christ "a High Priest over the House of God," we are permitted and encouraged to "draw near:"[1] we have "boldness and access with confidence by the faith of Him."[2] "Whatsoever," saith He, "ye shall ask the Father in My Name, He will give it you."[3]

4. *True Prayer is in the Holy Ghost.*

But the censer of the Great High Priest must be kindled by a fire from heaven. Ere He can offer our prayer before the mercy-seat on high, it must be "sanctified by the Holy Ghost." "The preparations of the heart in man" are "from the Lord;"[4] and especially of prayer the prophet saith:—"Thou wilt prepare their heart."[5] A true and acceptable prayer, therefore, is "prayer in the Spirit;"[6] and accordingly we are taught by St. Paul, that "the Spirit helpeth our infirmities" when we pray, and "maketh intercession for us with groanings which cannot be uttered."[7] It is "the Spirit of adoption" that inspires us to "cry, Abba, Father."[8] It is an evidence of their being "filled with the Spirit," if any "speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord."[9]

[1] Heb. x. 21, 22.
[2] Eph. iii. 12.
[3] John xvi. 23.
[4] Prov. xvi. 1.
[5] Psalm x. 17.
[6] Eph. vi. 18; Jude 20.
[7] Rom. viii. 26.
[8] Rom. viii. 15.
[9] Eph. v. 18, 19.

5. *God heareth not sinners.*

Our prayers then, to be well-pleasing to the Father, must be hallowed by His Spirit, and offered to Him by His Beloved Son. But these conditions imply and involve another. They must proceed from a renewed, or at least from a repentant, heart. "God heareth not sinners."[1] The wilful and habitual sinner "hath done despite unto the Spirit of grace," and suspended, if, alas! he hath not forfeited, his interest in the mediation of the Son. Nevertheless, even to such "sinners" it is said:—"Draw nigh to God, and He will draw nigh to you."[2] The faintest sigh of penitence is heard in heaven; the first look homeward awakes a Father's yearning love. And as the penitent still presses forward, every step gained, be it a sin subdued, or a grace practised, imparts a growing efficacy to his prayer; and so through prayer he attains to greater strength, and to hope, and to "comfort of the Holy Ghost."

6. *Of Common, or United Prayer.*

Prayer with the brethren has a distinct office from private prayer in the economy of Grace, and several distinct grounds of obligation.

God only and the holy angels, who see in secret, are witnesses to secret prayer; but "in the congregation of the saints" we confess and honour him before men, we range ourselves openly under His

[1] John ix. 31. [2] James iv. 8.

banner, and edify one another by mutual example and encouragement.

There too we unite in declaring our sense of gratitude for the blessings of this life to the Creator and Preserver of us all. Our common participation in His gifts asks for a joint acknowledgment, and a joint petition for their continuance.

Another ground of common prayer is the mutual dependence of all mankind. God "hath made of one blood all nations of men," and bound them together by the necessity of mutual help and sympathy: and whenever we join, as one family, in the same acts of worship, we recognise this bond of our common nature and the Divine obligation of society. In presenting ourselves before God as His children, we are giving a pledge that we will endeavour to live and "love as brethren."

Thus far, indeed, the light of nature might have led us, as it has led many thoughtful heathen; but happily, through God's great mercy, we are not left to the doubtful guidance of unassisted reason. As Christians we cannot "forsake the assembling of ourselves together"[1] without breaking a positive precept of the Gospel, and forfeiting the hope of our high calling. Such is the teaching of Scripture, and such was the unvarying practice and tradition of our first fathers in the faith.

But even if united prayer had not been the subject of an express command, the wilful neglect of it

[1] Heb. x. 25.

would have appeared on many grounds equivalent to a practical renunciation of our Christian privileges, and a "drawing back unto perdition." The great and distinctive ordinance of Christian worship, the holy Eucharist, is in its very nature a social rite. Again, we are not "saved" one by one without reference to the same work in others; but "the Lord adds" us "to the Church."[1] His care is for the Body first, and for the individual as a member of that Body. "Christ loved the Church, and gave Himself for it."[2]—And as there is "one Body," so is there "one Spirit," by which "all are baptized into" that "one Body."[3] Union in prayer, therefore,—"the one accord in one place"[4] of many worshippers,—is the result and the appropriate expression of our mystical incorporation with each other in Christ, our common Head, and of "the unity of the Spirit," who is the source of life and holiness to the whole Body, and to each member in particular.

Lastly, it is only by a common acknowledgment, that we can suitably show forth our sense of those inestimable benefits, infinitely transcending the best gifts of providence and nature, which we enjoy in common as the redeemed of Christ,—His choicest consolations in this life of trial, and, "reserved in heaven" for us, "an inheritance incorruptible and undefiled, and that fadeth not away."

[1] Acts ii. 47.
[2] Eph. v. 25.
[3] Eph. iv. 4; 1 Cor. xii. 13.
[4] Acts ii. 1.

7. *Of Secret Prayer.*

Our united tribute of prayer and praise is, however, but a small part of that direct homage and service of worship, which is due from man to his Creator,—and above all, from pardoned and regenerate man to his Redeemer. Our Blessed Lord has taught us, that we "ought always to pray,"[1] while His Apostle exhorts us to "continue instant in prayer,"[2] to "pray without ceasing,"[3] "in everything by prayer and supplication, with thanksgiving, to make our requests known unto God."[4]

It is not, indeed, possible for us to spend all our waking moments in actual converse with God, nor could we do so, if it were possible, without neglecting every other duty. The precept may be fulfilled, however, and we must endeavour to fulfil it, by the entire devotion of ourselves and of our time to God. We are "always praying," if "whatsoever we do, we do all to the glory of God."[5] When our principles and actions are according to His law, when our hearts thank Him for His chastisements as well as mercies, and aspire towards Him continually amid our daily cares and dangers, then is our whole life one act of solemn worship, and our whole being, "ourselves, our souls and bodies," is perpetually offered up upon "the golden altar which is before

[1] Luke xviii. 1.
[2] Rom. xii. 12; Col. iv. 2.
[3] 1 Thess. v. 17; Eph. vi. 18.
[4] Phil. iv. 6.
[5] 1 Cor. x. 31; Col. iii. 17.

God," a "reasonable, holy, and lively sacrifice," "acceptable to him by Jesus Christ."

8. *Of Ejaculatory Prayer.*

It is quite possible, however, to approach even to a literal fulfilment of the command that we should "pray without ceasing." We shall evidently be doing so, when we have learnt to make every circumstance and act of our daily life an occasion of direct mental prayer, and thus to "set God always before us," and to "walk with Him." Whatever befall thee, then, let it remind thee of Him. If aught pleasing, bless and praise Him; if aught painful, still bless Him; embrace the cross, and say "Thy will be done." If perils assail, let thy first thought be given to Him, whose angels have charge over thee. In difficulty, call for the help of His almighty hand. In doubt and perplexity, remember the "Father of lights," who "giveth wisdom to them that ask it." If evil thoughts or desires arise, or sinful tempers try thee, call out of the deep, before thou sink:—Save me, O Lord, or I perish. When Satan leaves thee, give thanks to thy Deliverer. If thou art conscious of having done wrong, at once confess it and seek mercy:—"Lord, be merciful unto me: heal my soul; for I have sinned against Thee." When thou hast done well, thank Him who gave thee both the desire and power to do it. By night and by day, at thy going out and coming in, at

thine uprising and downsitting, in motion or at rest, let the thought of God be ever with thee, let the sacrifice of prayer and praise be ever ready upon the altar of thy heart.

9. *Of stated Times of Prayer.*

To have God thus continually before us, is to lead a life of prayer; but we are so constituted that the habit can neither be acquired nor preserved without the regular practice of a more formal devotion. Such accordingly has been the rule and custom of God's people in every age. "Seven times a day do I praise Thee,"[1] declares the holy Psalmist. "Evening, and morning, and at noon will I pray,"[2] is his resolve in a time of trial. It is probable that under the law three stated times of daily prayer were kept by those who professed strictness, whether Jew or Proselyte; while during the best ages of the Church this measure of devotion was general, the more earnest praying five or even seven times a day. Often they would be observed publicly; as when "Peter and John went up together into the temple at the Hour of Prayer, being the ninth hour;"[3] but more frequently in private, as when Daniel "kneeled upon his knees three times a day, and prayed"[4] in his chamber, or,

[1] Ps. cxix. 164. [2] Ps. lv. 17.

[3] Acts iii. 1.—It was doubtless for common prayer that the Apostles were assembled at the third hour, when the Holy Ghost came upon them. Acts ii. 1, 15. [4] Dan. vi. 10.

Cornelius "prayed in his house at the ninth hour,"[1] or "Peter went up upon the house-top to pray about the sixth."[2]

10. *Of the Times of Daily Prayer.*

Every MORNING that we rise to the enjoyment and labour of another day suggests a special tribute of thanks and praise to Him, who has "lightened our darkness" and preserved us from evil during the night, and bids us ask for His help and protection that we "fall into no sin, neither run into any kind of danger," throughout the day; "but that all our doings may be ordered by His governance to do always that is righteous in His sight."

Those who observe the seven-fold partition of the day for prayer,[3] pray first on their awaking, and

[1] Acts x. 30. [2] Acts x. 9.

[3] The mediæval names of the Seven Hours of Prayer were Matins or Lauds, Prime, Tierce, Sext, Nones, Vespers or Even-song, and Compline. There had been in the first ages a nocturnal service (Nocturns), which was afterwards united with the Lauds, an office of Psalmody used at the break of day. This united office was sometimes called Matins, sometimes Lauds, and sometimes its parts were distinguished from each other, the first, originally the Nocturns, being called Matins, and the latter, originally and properly the Matins or Matin Lauds, being called Lauds. The observance of Prime, as distinct from Matins, was established towards the end of the fourth century. The names *Matins* and *Even-song* are preserved in the tables of Proper Lessons and Psalms prefixed to the Book of Common Prayer. *Lauds*, *Prime*, and *Compline* were retained in the Primer of Elizabeth, 1559; and we find *Vespers* and *Compline* employed so late as 1627 in the *Private Devotions* of Bishop Cosin, but derived, unquestionably,

again, before entering on their daily round of care and duty.

NOON, being a natural division of the day, is another call to think of Him "who changeth the times and the seasons." With most, too, it is the signal for a brief rest from toil, and so gives an opportunity for recollection and devotion. At this hour is commemorated the crucifixion of our Blessed Lord.[1]

At EVENING, when our work is done, and the season of unconsciousness is drawing nigh, we turn again to God, as by a natural impulse, to entreat His acceptance of the day's tasks and duties, His pardon for our failures, and His protection during the night.

Evening Prayer, properly so called, is that which we offer at the close of the natural day, or when our daily work is over; but those who value the opportunity of prayer then will not fail to commend themselves to God again immediately before lying down to sleep.

The *Third* and the *Ninth* Hours[2] are also "hours of prayer." They were the times of the daily sacri-

from the *Preces Vespertinæ* and *Completorium* of the Latin Orarium of 1560, on which his work was founded. They have, however, long been obsolete, and for many reasons it is better not to revive them.

[1] See Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44. The actual crucifixion was at nine o'clock, or not long after; but it has been the custom to *commemorate* it any time between nine and twelve, *i.e.* at the "Sixth Hour" (see the Notice before the Private Prayers), or more commonly in practice at Noon.

[2] See the Notice prefixed to the Daily Prayers for Private Use in this volume.

fice,[1] and so times of prayer, among the Jews; and the first Christians, being of that nation, continued to observe them after their conversion, and taught the observance of them to their Gentile brethren. But though the custom began thus, it was continued upon other, and those purely Christian grounds; the third hour being observed in memory of the condemnation of Christ,[2] and the descent of the Holy Ghost;[3] the ninth, because at that hour our Lord expired upon the cross.[4]

11. *Of a stated Place of Prayer.*

A stated place of prayer, if only the same corner of a common room, is a great help to devotion. As we kneel on the accustomed spot, the thoughts that have visited us there before come back unbidden, the old feeling of awe and reverence steals over us again. The place appeals to us as holy ground, where we have already found God, and where we may hope that He will still "meet with us and commune with us."

12. *On Kneeling in Prayer.*

Always, unless from necessity, say your stated prayers upon your knees. The humble posture induces a humble mind. The practice is commended to us by the example of our Blessed Lord and of all His saints under both covenants, and enforced by

[1] Exod. xxxix. 38, 39. [2] See Mark xv. 25. [3] Acts ii. 15.
[4] Matt. xxvii. 46; Mark xv. 34; Luke xxiii. 44.

the express exhortation of the Spirit:—"O come, let us worship and bow down: let us kneel before the Lord our Maker."[1]

Yet be not distressed, if from illness, or any other cause, you are unable to kneel without injury or excessive fatigue. God is no harsh taskmaster, to require that which He gives you no power to perform. Trust in His goodness, and bear His will meekly. Faith and submission will gain for you far more than can be lost by the inability to pray with the full outward expression of reverence and humility.

13. *Of Forms of Prayer.*

When some sudden emotion prompts us to lift up our heart to God, the feeling itself will generally suggest a few appropriate words of prayer or praise. But at the stated times of longer prayer it is rarely possible for any one to express himself in a suitable and reverent manner without much premeditation, or the assistance of a form, either written or in the memory. Forms of prayer are also of great use to calm excitement, and thus prevent irreverence from another source. They serve to remind us of the things for which we ought to pray, and when we have once learned to use them aright, they help to recall or to sustain those devout thoughts and feelings with which they have become associated.

To show that the use of forms is good and right,

[1] Psalm xcv. 6.

it would be only requisite to prove that, through the infirmity of our nature, we cannot always pray, or at the best pray well, without them. But not even this is needed; for they derive a far higher sanction from the example and precept of our Blessed Lord. He has provided a form of prayer for our perpetual use:—"When ye pray, say, Our Father,"[1] etc. After the Last Supper we find Him singing with His disciples the hymn which concluded the ceremony of the Passover.[2] Afterwards in the garden, when we should rather have expected a free and diversified expression of His agonized feelings, He yet addressed His Father three several times in "the *same* words."[3]

Such being the teaching and practice of Christ Himself, we scarcely need add that forms of prayer have always been in use both in the public and private worship of the Church of God under both dispensations.

Do not suppose, however, that it is always best to restrict yourself to a set form, even in your longer prayers. There are times when the feelings will clothe themselves in words more suitable than any form intended for general use can possibly supply, or when the mind, from weariness or distraction, seems unable to attach meaning to the familiar form, but is capable of being roused, or chained down, by the effort to find words. In such a case it may be well to shorten the form, or even to omit it altogether. But take care that this does not lead to a *habit* of

[1] Luke xi. 2.
[2] Matt. xxvi. 30; Mark xiv. 26.
[3] Matt. xxvi. 44.

omission. As a rule, keep strictly to your well-known form; and if, as may often happen, you have feelings or desires which it fails to express, *add* to your usual prayers, as God shall give you utterance.

14. *Hindrances to Prayer to be avoided.*

Those times ought to be set apart for prayer in which we are likely to be most apt and ready for it. In this, as in everything else, we should desire to give our best to God. Therefore, in choosing the hours for your longer prayers, take care that they do not follow closely on any absorbing or exciting occupation; for it is in that case hardly possible to keep the mind from wandering back to the things on which it has been intent. It is equally important that you should secure a regular time for your prayers in the evening, before fatigue and drowsiness overtake you. A third precaution of the same kind is, to avoid going to your prayers soon after meals. It is true that you may do so now and then without perceiving any ill effect; but the habit is certainly hurtful, however sparing the meal may be. By attending to this, you will not only avoid a certain hindrance to devotion, but will escape a probable injury to your health.

15. *Of realizing God's Presence in Prayer.*

Our first aim in prayer should be to feel that we are with God. But it generally requires a distinct effort to arrive at this; especially if we come to our

prayers fresh from the ordinary pursuits of life. When, therefore, you are about to pray, take time to collect yourself. Dismiss the world from your thoughts, and "set God before you." You are in His presence: endeavour to realize this awful truth by that faith which is "the evidence of things unseen." Think to yourself: Yes! *He* beholds me! *He* is at this moment the Witness and the Judge of my most secret thoughts. I am going to speak to One who knows all my sins and follies, and knows too whether I am sincere in asking for grace to overcome them.

16. *Of the Disposition of the Heart in Prayer.*

For the great thing is, that you should "draw nigh with a true heart." If the sense of God's Presence does not aid you in this, it is only fostering a habit of hypocrisy and self-deceit. Be ready, then, whenever you appear before God, to lay at His feet whatever you know or suspect to be displeasing to Him. Be willing to lose yourself, if you may but find Him. Give yourself up without reserve, a whole burnt-sacrifice unto the Lord. Then will He kindle the offering by a fire from heaven, and your heart will ascend thither in flames of holy love.

17. *Of Wandering Thoughts.*

Serious persons are often distressed by finding that, in spite of much endeavour, they cannot keep their

thoughts from wandering at their prayers. Such distraction of mind is, of course, one consequence of our fallen state; but we may remember for our comfort that, unless we wilfully yield to it, it will not be imputed as a sin. Place yourself with deep reverence in the presence of God, and endeavour to fix your attention on the petitions that you offer. You may then humbly believe that He will graciously overlook the infirmity, and accept your prayer. He knows the sincerity of your desires, and your inability to bring them to good effect without His special grace.

We should further remember that this distraction, like every other involuntary evil, is only permitted for our good. One obvious use of it is to make us humble. It is also intended for the trial and strengthening of our faith and patience; so that by persevering, and doing your best in spite of it, you may win a far greater blessing, than if your prayers cost you little or no effort.

It is very difficult for some to overcome a habit of distraction, especially if it has been long indulged from sloth or carelessness; but it is never impossible, except in some peculiar cases of mental infirmity. If your thoughts are apt to wander, begin by asking for power to control and fix them, and prepare for a prolonged effort of attention. It is good to pause at the end of each prayer, and consider how it has been said. If it has been lost through inattention, repeat it, under a humbling sense of infirmity. If

you are really earnest and humble you will never altogether fail.

But you cannot be attentive when praying, unless you are attentive at other times. Give heed to everything that you do; be intent on it, and strive to do it well; and the habit thus acquired will not forsake you at your prayers. On the other hand, those who allow their thoughts to wander at their ordinary occupations must not be surprised to find them wandering when they pray.

But we combat the evil to little purpose, if we are not aware of its causes, and on our guard against them. The most dangerous as well as most common of these are the love of pleasure and amusement, and that eager interest in trifles in which men are apt to indulge, from not considering the value of time. In particular, be careful to avoid the frequent reading of books which demand little or no thought; for it is sure to create a restless habit of mind peculiarly hurtful to devotion.

18. *Of Deadness of Spirit in Prayer.*

It may often happen, that, though you can give your mind to prayer, you cannot give your heart; that you have little sense of that Awful Presence in which you kneel, no feeling apprehension of your own unworthiness, or of the goodness and mercy to which you make appeal, no heartfelt trustfulness, no comfort of love, or joy in the Lord. In such a case, those

who have felt strongly at prayer, and especially those who have found sensible pleasure in acts of devotion, are apt to regard themselves as forsaken of God, or at least to fear that they have lost much of His favour. Understand, then, that much of this sensibility to devout impressions proceeds from the mere natural fervour of youth, or from an excitable temperament, or in the case of those to whom devotion is a novelty, from the susceptibility of newly awakened feelings. Emotions really sinful are sometimes mistaken for a spirit of devotion. In fact, any religious excitement may begin (as it too frequently ends) in evil. A wise man will, therefore, suspect and watch strong feelings. If you have had and lost them, let not the loss disturb you. To cease to pray because it does not give you the pleasure that it did once, would show a grievous want of faith: it would be like refusing to serve God without a present reward; like seeking Christ, not for His own sake, but for the loaves and fishes.

It may, indeed, be that God has for a time turned away His face and made as though He did not hear; but by faith you may know that even this is for your good. He does but try you, if, like the poor Sidonian mother, you will persist and persevere, though He appear to scorn you. He is still waiting to be gracious, and in His good time He will "return and repent and leave a blessing behind Him:"—yea, and a greater blessing, than if you had not been thus tried; for so He rewards the faith that can see love in all He

does, and can walk with Him in darkness as trustingly as in the light. "It is good that a man should both hope and quietly wait for the salvation of the Lord."[1]

19. *Of Outward Stimulants to Devotion.*

At all events, however great may be your trials and difficulties, never seek to escape from them, or evade them, by any unlawful means. Never try to fix attention, or to excite devotion by the aid of religious pictures, or other works of sacred art. All devotional use of such objects is forbidden by the Second Commandment, as an unbiassed mind must understand it, and as it was understood by the Universal Church during the first and best ages. Experience also proves it to be hurtful. They may excite an unhealthy fervour, and so appear to be of service, at least for a time; but they end by weakening, if not destroying, the power of real devotion. The mind grows dependent on them, clings to them, and becomes rapidly less and less able to realize the things which are not seen, and rise to the One Great Object of a Christian's faith and love. They cannot be used with any earnestness without diverting to themselves and absorbing some part of that affection and reverence which are His due alone; and so far as they do this, they become idols, and their use idolatry.

[1] Lam. iii. 26.

20. *Of Fasting as a Help to Prayer.*

There are means, however, of which God approves, whereby the sluggish and earth-bound soul may be quickened to a livelier sense of the things of God, and made more apt for prayer and Divine communion. These are, Fasting and Meditation.

"The three ends or right uses of fasting," as gathered from Holy Scripture and the experience of devout men, are (in the language of the Homilies) (1.) "to chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit," (2.) "that the spirit may be more earnest and fervent in prayer," (3.) "that our fast be a testimony and witness with us before God of our humble submission to His High Majesty, when we confess and acknowledge our sins unto Him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies." [1]

Though each of these ends of fasting bears on the subject, it will be enough, if, having specified them all, we say a few words on the second, which is the most direct to our purpose.

A spare diet is always a help, as a full diet is a hindrance, to devotion. But beyond this, a prolonged abstinence, in calm and retirement, is of great use to set the spirit free, and lift it up to things above If you do not find this benefit, the probable reason is, either that you have fasted longer than you can really

[1] Second Book: First part of the Sermon of Fasting.

bear (of which the feelings are no certain test), or that you are not duly moderate in food at other times. In either case, fasting may produce moodiness, irritability, excitement, or other evils. There is especial danger of some such result, when we are not able to secure quiet and privacy. It is then generally better to attempt little beyond a more stringent cutting off of superfluities, with the use of longer or more frequent prayer on the Fast Days appointed by the Church. Some from weak health, others from incessant labour or the general poorness of their diet, cannot do even this. Yet let them not think that they must be losers thereby. It is God's choice for them, and by true-hearted submission to His will in this, and in all else that He appoints, they may advance in the way of life, as surely as if they were more free to choose their own discipline.

21. *Of Meditation, or Mental Prayer.*

Meditation is a sustained devotional exercise of the mind on holy things. We are meditating, when we are led on by a strong interest in some sacred theme to contemplate its several parts, and pursue it into its various bearings;—especially when the thoughts which arise in us resolve themselves under a lively sense of God's presence into prayer or thanksgiving, spoken or unspoken. Some earnest persons of a reflective mind will at times fall into meditation unawares, and many a good resolution or

holy aspiration may be the fruit of such spontaneous acts. With most, however, it must always be (at least until after long use) a deliberate and formal exercise. At the same time, it is evident that those who derive benefit from an occasional and unstudied act of meditation will derive a greater benefit from the regular and systematic practice of it. Such a practice is, therefore, recommended to all who desire to make progress in holy living.

22. *Of the Posture to be used in Meditation.*

Kneeling is the best posture in meditation; but any other may be used. If that chosen produces discomfort, it should be changed, lest distraction ensue. Guard also, on the other hand, against anything that may encourage indolence.

23. *Of the Choice of a Subject for Meditation.*

In selecting a subject for meditation, a beginner should prefer something at once simple and suggestive; as, for example, a saying of our Blessed Lord, or an event of His life. If you are not equal to this, take some longer passage of Holy Scripture, consider it well, and ponder it in detail, endeavouring to impress its more obvious lessons on your heart, and to draw out with a reverent hand of the treasures beneath its surface. After some practice of this kind, you will probably find less difficulty in a theme of more concentrated interest. The Four Last Things

(Death, Judgment, Heaven, Hell), the Incarnation, the Passion, Resurrection, Ascension, and Perpetual Mediation of Christ should be often taken; and, alternately with such subjects, the duties and graces of the Christian life.

Avoid, as a general rule, any difficult and abstruse point of doctrine. Be advised also not to keep to the same subject for any length of time together. The effect of such a practice is to create in the mind a disproportionate interest in that particular doctrine or sacred event, and to cast others of equal importance into comparative shade. Where the reasoning powers are strong and active, this may lead, in an extreme case, to heresy: where the imagination or the emotions predominate, to spiritual delusions or insanity.

24. *How to conduct a Meditation.*

Begin by solemnly placing yourself in the presence of God. Then pray that He will give you holy thoughts and devout affections during meditation, and bless it to your growth in grace. If this prayer be more than an ejaculation, it should, of course, be said kneeling.

The subject should be chosen beforehand. Endeavour also to have clearly before you from the first those points in it on which you desire to dwell most. Yet do not adhere slavishly to any prepared scheme. If one part of the subject move your heart, or draw

out devout thoughts, more than another, keep to it, even if by so doing you are compelled to pass over much on which you wished to meditate. By this means a deeper and more lasting impression will be produced. For the same reason, yield freely to the emotions excited by any particular in your theme, and wait till they subside, before you seek to turn your feelings into another channel.

25. *The Power of Thinking deeply not necessary.*

In meditation it is far more important that the heart should be affected than the mind exercised. Persons who are little capable of reasoning or reflection may yet profit greatly by the practice, if, by the force of earnest contemplation, they can engrave the Divine will and word more deeply on their heart, or enkindle in it a brighter flame of heaven-aspiring love. Be not disheartened then, if you find yourself unable to pursue even the simplest train of thought. You can adore and feel, if you cannot think. You can attain the great end of meditation, and may be well content to be without a power the highest use of which is to conduce to that end.

26. *The Practical Results of Meditation.*

No act of meditation ought to be without some effect upon the life and practice. If, for example, the subject has been the Day of Judgment, do not think it enough to have raised in yourself an awful

sense of its terrors; but form a distinct resolution to be more earnest henceforth in "looking for and hasting unto the coming of the day of God." If it has been the duty of forgiveness, determine at once on some act of kindness towards those who have injured you. Endeavour, in a word, that meditation shall always be followed by a practical advance in the grace to which it especially directs your aspiration.

It will be well also to treasure up, and carry with you through the remainder of the day, any pious thought, or affecting consideration, that may have entered the mind during meditation:—and the same advice should be given with respect to suggestions that offer themselves at your ordinary prayers. A weapon may thus be put into your hand against some imminent temptation. At all events, such holy recollections must often furnish an inducement to care and vigilance, or an incentive to press forward to perfection.

27. *The three Parts of Meditation.*

Devotional writers have pointed out that a meditation, conducted as the foregoing hints suggest, divides itself into three parts; viz. (1.) Considerations or Reflections on some great fact or truth; (2.) The Affections or Emotions which these inspire; and (3.) The Resolutions, which you proceed to ground upon them.

Examples of Meditation.

Two examples are here subjoined, as illustrations of the method recommended. It should be premised, however, that they are only to be regarded as outlines of one course of thought and feeling out of many to which their subjects might give rise.

I. A Meditation upon Christ Crucified.

The Considerations.

I behold the Son of God bleeding and agonized.

His foes are reviling and triumphing over Him.

His friends have forsaken Him.

The face of His Father is turned away from Him.

This is the hour of the wicked, and the power of darkness.

Yet for this cause did He come,—to suffer more than heart can feel, or thought can fathom.

To this He had looked forward, towards this He had been hasting from the first moment that sin entered into the world, and death by sin.

And it was for *me* that this great thing was done.

To redeem me, and my sinful race, God was made man, and died,—in shame and agony,—upon the cross.

Considerations like these tend to inspire an awful sense of the malignity and dread penalty of sin, gratitude and love to Him, who at such cost has set us free, sympathy with those sufferings by which that deliverance was wrought, adoring wonder at the great mercy of God:—and the language of such feelings is prayer, or thoughts that are unuttered prayer:—

The Affections. While we were yet sinners, didst Thou pity us, O God, and send Thy Son to save us.

We sought not Thee, O Jesus, but Thou, moved by Thy love, didst come to seek and to save Thy wandering and lost creatures.

Dreadful must be the guilt which Thy blood only could efface; dreadful the penalty, which Thy sufferings, Thy death, alone could pay.

O that I could love Thee with a love like Thine!

O that I could understand and feel all that Thou hast done for me, all that Thou art to me, my Saviour, my Lord and my God!

Let nothing come henceforth between my soul and Thee.

Lord, I am Thine: O make me worthy of Thee; make me altogether what Thou wouldst have me be.

Rest not, however, in devout feelings and aspirations; but resolve that, by the grace of God, they shall have effect upon your life and practice:—

The Resolutions. Without Thee I can do nothing; but in Thy strength I can be strong; and with Thy gracious help I do resolve and vow from this day forward to serve Thee better than I have done, to watch more heedfully against besetting sins, to pray more fervently for Thine almighty aid, to contend more earnestly against Thine enemy and mine.

I call with my whole heart. Hear me, O Lord; I will keep Thy statutes.

II. A Meditation on the Value of Time.

The Considerations. I have a mighty work to do, given me by Him who made me and redeemed me, and has a right, therefore, to all my services;—

A work requiring constant watchfulness, labour and patience, from the beginning to the end of the time allotted me.

Every hour that I misuse, or waste, makes it more difficult, by giving me something to undo,—by adding strength to habits that must yet be overcome.

Every morning that I awake I am a day nearer to that last long night in which I can no longer work. Waking or sleeping, I am still moving towards my end.

And life is uncertain, as well as short. In a week, —or to-morrow,—or, it may be, this very night, my soul may be required of me.

Or reason may forsake me, and my trial be over, before my life be ended.

Yet in this brief, uncertain space must everything be done.

There is no work,—nor device,—nor knowledge, —nor wisdom,—in the grave, whither I go.

What I am when death finds me, that must I be for ever,—age after age,—age after age,—without change,—or break,—or ending.

The Affections. How can I consider this without trembling? O God, I deplore my folly. I am grieved and ashamed, when I remember the waste of my precious time, the neglect of my duties, the abuse of the talents wherewith Thou hast intrusted me.

O Lord, I am afraid before Thee; I am afraid exceedingly.

Let not my sun go down while it is yet day.

O spare me a little that I may recover my strength. Give me grace to cast aside every weight,—every hindrance,—every excuse,—and from this day forward to run with patience the race that is set before me.

The Resolutions. Yes! Lord, I will arise and be doing. Trusting in Thy help, I will be more watchful and more diligent. Whatever my hand findeth to do, I will do it with all my might,—as unto Thee, my heavenly Master, to whom I must give account.

And I will seek Thy help to enable me, by more earnest, more fervent prayer.

O do Thou teach me to number my days, that I may apply my heart unto wisdom.

Meditation on this subject ought in many cases to lead to an immediate practical result. For example, it may suggest to you a resolution to make a better division of your time between work, devotion, refreshment, and rest; to study holy Scripture with more care and diligence; to attend the public offices of Religion with more zeal and frequency; to give more time to works of mercy,—or the like.

Daily Prayers for Private Use.

NOTICE.

THE following prayers, being designed for general and constant use, are shorter than those found in some of our best books of devotion. They may be lengthened, however, and so made to meet the wants of persons to whom God has given leisure, by adding to them one of the Expansions of the Lord's Prayer, some of the Prayers for Particular Graces, or other forms given in the volume.

It is not supposed that all who use this book will have time and opportunity for the prayers which are provided for the Third and Ninth Hours. Some will be hindered by the duties of their calling; with others they will give place to Family Prayer, or to the Daily Service of the Church. Most persons, however, have a short leisure at least about the middle of the day, and ought to give a part of it to God. Noon, like the beginning and the close of the day, is an especial call to prayer, bidding us gird up afresh the loins of our mind, and place ourselves again under the protection of our Father in heaven.

The Scriptural expressions, Third, Sixth, and Ninth Hours, have been retained, not only because they are Scriptural, but because they allow a degree of freedom in fixing the actual time of prayer. All could not observe the same precise hour by the clock. Anciently the day from sunrise to sunset was divided into twelve equal parts or hours, the length of which varied with the season. It was further divided into four equal parts, called the Third, Sixth, Ninth, and Twelfth Hours, each named after the last of the smaller divisions contained in it. When the day and night together were divided into twenty-four equal portions, (which would be of the same length throughout the year) the day was supposed to begin six hours after midnight, or, as we should say, at six o'clock in the morning. Hence it will be seen that by the Third Hour we must now understand the whole interval between six and nine o'clock A.M.; by the Sixth, that between nine o'clock and noon; by the Ninth, that between noon and three P.M.—Thus, one who prays at seven or eight A.M. is praying at the Third Hour. It is probable, however, that most persons will find it convenient to use the prayers given for the Third, Sixth, and Ninth Hours, at or near the end of the intervals specified; that is shortly before or at nine, twelve, and three o'clock: and these are

the times meant, when modern writers direct a prayer to be said at the Third, Sixth, or Ninth Hour.[1]

According to the usage explained above, the condemnation of Christ took place at the Third Hour, because before nine o'clock. The Crucifixion, or, more probably, the immediate preparation for it, was at nine; for St. Mark says expressly, "And it was the Third Hour, and they crucified Him." If He was nailed to the cross at that exact point of time, the event does not fall within the ecclesiastical "Sixth Hour." It must be remembered, however, that we are not here concerned with the moment of its occurrence, but with the time which has been conventionally assigned to its devotional commemoration. In practice a more suitable time for this could not be chosen, than about the middle of the period during which our Lord hung on the cross.

[1] See a Notice of the Hours of Prayer in the Preface on Prayer, sects. 9, 10.

Private Prayers.

THE EARLY MORNING.

Let your first thoughts on waking be given to Him who has kept you through the night, and say:—

I laid me down and slept: I awaked, for the Lord sustained me.

O Lord, Thy compassions fail not. They are new every morning. Great is Thy faithfulness.

Thou art my portion; therefore will I hope in Thee.

When you rise, say:—

Lo! I come to do Thy will, O God.

Raise me this day from the death of sin unto the life of righteousness.

While you are washing, say:—

Wash me thoroughly from my wickedness, and cleanse me from my sin.

Make me a clean heart, O God, and renew a right spirit within me.

As you put on your clothes, say:—

Put ye on the Lord Jesus Christ; and make not provision for the flesh, to fulfil the lusts thereof.

Clothe me with humility, O Lord. Adorn me with the ornament of a meek and quiet spirit, which is in Thy sight of great price.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.

N.B.—The foregoing sentences should be committed to memory, that they may be said without the book.

While you are dressing take care to keep away all worldly and wrong thoughts. Call to mind the duties that lie before you during the day. Arm yourself, by serious reflections and resolutions, against the temptations with which you are most likely to meet. Consider also the opportunities of serving God, or doing good to man, that will present themselves, and determine, with the help of God, to make a right use of them.

The Morning.

Go to your morning prayers as soon as you are ready; lest your mind become busy with other things, and be thereby unfitted for devotion.

Kneeling down reverently in your accustomed place, put yourself in God's presence, and say:—

O Thou that hearest prayer, unto Thee shall all flesh come.

There is not a word in my tongue, but Thou, O Lord, knowest it altogether.

Lord, teach me to pray.

Then after a short pause, begin as follows:—

A Confession of Sins.

I am not worthy to enter into Thy presence, O God, or to lift up my hands towards the mercy-seat of Thy holy temple. For I have strayed from the way of Thy commandments, and have done evil in Thy sight.

By sinful thoughts, and wicked tempers, by idle words and wrongful deeds, I have provoked Thy wrath, and deserved chastisement; especially by . . . [*Here think of the Sins most on your conscience.*]

Through my own fault, O Lord, through my own most grievous fault, have I transgressed; and I am without excuse before Thee.

I have gone astray like a sheep that is lost. O seek Thy servant; for I do not forget Thy commandments.

Blessed Jesu, the hope of sinners, obtain for me, I beseech Thee, by Thy blood and merits, the full forgiveness of my offences.

O Holy Spirit of grace, renew in me whatever is decayed or lost through sin. Teach me to know, to obey and love, my God and Father, and help me forward from day to day in the way that leadeth unto life.

The Lord's Prayer. Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

[*Insert here the Proper Collects for the day of the week, and for the season, etc.*[1]]

Now, pausing a little, direct your thoughts to the necessity of God's help to carry you in safety through the trials and duties of the day. Then say:—

A Prayer for Grace and Help. [I go forth to my work and to my labour until the evening. O prosper Thou the work of my hands upon me; O prosper Thou my handy-work.[2]]

My body and my soul are in Thy hand, O Lord. Protect me, if it be Thy gracious will, from every evil accident; or if Thou art pleased to send trial and suffering, enable me to profit by them.

[1] These will be found at the end of Private Prayers, p. 65.

[2] This paragraph should be omitted on Sundays, and other days of rest.

Save me from all bad thoughts and base desires. Let not my heart be inclined to any evil thing. Set a watch before my mouth; and turn away mine eyes, lest they behold vanity. Give me such a spirit of love, that I may do all things with charity. Grant me the means of doing good, and grace to make use of them. Make me to go in the path of Thy commandments; for therein is my desire.

Here reflect a moment on the wants of those for whom you are going to pray. Then say:—

Intercession. Remember, gracious God, for good all those for whom I am bound to pray.

Be with the rulers of this land, that they forget not Thee, the King of kings.

Give grace and blessing to the ministers of Thy Word and Sacraments, especially to those whom Thou hast set over me, the Bishop of the Diocese and the clergy of this place.

[Be gracious to my dear wife (*or* husband), and grant that we may live together in holy love, pleasing Thee in body and soul unto our lives' end.]

[Bless my dear children. Keep them in Thy fear and love, and make them partakers of Thine eternal kingdom.]

Be gracious [to my dear parents, brothers and sisters, my god-children, pupils, servants, master and mistress,] to all my relations, friends and neighbours; especially . . . [*Here think of any one who has asked your prayers or much needs them.*]

Forgive all who have done me harm by word or deed; and do Thou good to all who have done good to me.

O look Thou upon us, and be merciful unto us, and grant us Thy peace, O Lord. Amen.

Before the thanksgiving which follows, give some thought to the great goodness of God towards you from your birth unto this present hour. Then say:—

A Thanksgiving. I will thank Thee, O Lord my God, with all my heart, and will praise Thy Name for evermore.

Many and great have been the mercies and favours, observed and unobserved, which Thou hast bestowed on Thy unworthy servant, and on those belonging to me. O cause me to see and feel Thy goodness in all that Thou hast given, and all that Thou hast denied me, or taken from me.

I thank Thee, and praise Thee, for my creation, for Thy daily care and bounties, for the kindness that I have received from parents, kindred and friends, and for all the comforts and blessings of this passing life; but more especially for the grace of my new birth in Thee, for Thy long-suffering, mercy, and forgiveness, Thy Fatherly corrections and reproofs, for the knowledge of Thy truth and will, and for the blessed hope of everlasting life, vouchsafed to us through Jesus Christ, Thy Son.

Bless the Lord, O my soul, and forget not all His benefits.

Blessed be the name of the Lord from this time forth for evermore.

[*Offer here your petitions for any particular grace that you desire to ask of God, and prayers or thanksgivings for special occasions.*[1]

[1] Many suitable forms will be found in two collections towards the end of the volume.

This is also a fit place for any supplication, or expression of faith, love, or gratitude that you wish to address to your Heavenly Father in your own words; or for meditation, if the occasion serve.[1]]

In conclusion make a solemn offering of your devotions to God in the Name of Christ, through whom we have access by the Spirit unto the Father:—

In the Name of Jesus Christ, the propitiation for my sins, my Advocate and Mediator, have I now come before Thee, O God.

For His sake hear me, O gracious Lord.

For His merits' and Thine own mercies' sake, vouchsafe to accept this my offering of prayer and praise, to Thy glory, and to my comfort and salvation. Amen.

[1] See advice on Meditation in the Preface on Prayer, sects. 21-26.

The Forenoon.

THE THIRD HOUR

(ENDING AT 9 A.M.)

At which Hour are commemorated the Condemnation of Christ, and the Descent of the Holy Ghost.

Kneeling down, place yourself in God's presence, and say:—

O God, make speed to save me.
O Lord, make haste to help me.
Our Father, etc.

[*The Proper Collects for the day of the week and the season.*]

O God, who, as at this time, didst send Thy Holy Spirit upon Thy Church, so purify me, I pray Thee, by the perpetual baptism of His Divine presence, that all my desires and doings may be acceptable in Thy sight; through Jesus Christ our Lord. Amen.

Teach me to do the thing that pleaseth Thee; for Thou art my God.

Let Thy loving Spirit lead me forth into the land of righteousness.

O Lord, the Son of God, who didst submit to the sentence of death from the mouth of Thine own creature, enable me with the like patience and humility to bear the wrong dealing of man, and all the trials of my lot, that both in life and death I may be conformed unto Thee; who with the Father

and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

I will behold Thy presence in righteousness.

When I awake up after Thy likeness, I shall be satisfied with it.

[*Here, as time and opportunity serve, you can add psalms, hymns, prayers for particular graces, etc., or go on praying in your own words.*]

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Noon.

THE SIXTH HOUR

(ENDING AT 12 O'CLOCK)

At which Hour the Crucifixion of our Blessed Saviour is Commemorated.

Kneeling down, put yourself in God's presence, and say:—

O God, make speed to save me.
O Lord, make haste to help me.
Our Father, etc.

[*The Proper Collects for the day of the week and the season.*]

O Lord Jesu Christ, who, as at this time, didst hang on the accursed tree, nail all my sins, I beseech Thee, to Thy cross, that they may be blotted out in Thy blood, and never appear in judgment against me. Mortify every carnal affection of my soul, and so purify me by Thy Spirit, that I may become wholly Thine, and may dwell with Thee hereafter in Thy eternal kingdom; to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

Make me a clean heart, O God,
And renew a right spirit within me.

Almighty God, who for our sins dost often lay upon us a harder yoke and a more heavy burden than we are able, without Thy special grace, to bear,

enable me, I beseech Thee, always to submit with meekness to Thy will, and to love the cross which Thou dost appoint, that patience may have her perfect work in me, and Thy great Name be glorified, through Jesus Christ, our Lord. Amen.

O Saviour of the world, who by Thy cross and precious blood hast redeemed us,

Save me and help me, I humbly beseech Thee, O Lord.

[*Here may be added psalms, occasional prayers, etc.*]

Glory be to the Father, etc.

As it was in the beginning, etc.

The Afternoon.

THE NINTH HOUR

(ENDING AT 3 O'CLOCK P.M.)

At which our Lord gave up the ghost upon the Cross.

Kneeling down, put yourself in God's presence, and say:—

O God, make speed to save me.
O Lord, make haste to help me.
Our Father, etc.

[*The Proper Collects for the day of the week and season.*]

O Christ, the Lord of Life, who for us men and for our salvation didst give Thyself to suffering and death, grant unto Thy servant, that having been baptized into Thy death I may continually mortify all my evil and corrupt affections, and daily proceed in all virtue and godliness of living, to Thy honour and glory, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

Deliver me from mine enemies, O God; defend me from them that rise up against me.

My soul cleaveth to the dust. O quicken Thou me according to Thy word.

O merciful Lord God, who hast opened the gate of mercy to mankind, through the death and passion of Thy Beloved Son, have pity upon me, I

beseech Thee, and so direct and sanctify me by the grace of Thy Holy Spirit, that I may in all things follow Thee, and never wander from the way of life which Thou hast shown me in the same, our Saviour Jesus Christ. Amen.

With my whole heart have I sought Thee. O let me not go wrong out of Thy commandments.

Stablish the thing, O God, that Thou hast wrought in me.

[*Psalms, occasional prayers, etc.*]

Glory be to the Father, etc.
As it was in the beginning, etc.

The Evening.

It is usual for persons to say their evening prayers immediately before going to bed; but this is a practice which ought to be avoided. We are then often too tired and drowsy to give proper attention to them; or if we force ourselves to do so, the excitement caused by the effort may prevent sleep. Endeavour then to find a time for saying them, when the chief work of the day is over, but an hour or more before you prepare for rest.

Kneeling down, put yourself in God's presence, and say:—

My heart hath talked of Thee: Seek ye My face. Thy face, Lord, will I seek.

For whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee.

In Thee is my trust, O cast not out my soul.

[*This is the best time for reviewing the last twenty-four hours, and confessing to your Father in heaven, whatever you discover amiss—duties left undone, or done negligently, or wrong things committed—that you may seek His forgiveness before you trust yourself to sleep.*[1]]

A Confession of Sins. I have sinned, O Lord, I have done wickedly.

Many and grievous have been my offences, O Lord, and committed against knowledge and against grace, from the days of my childhood unto this hour.

[1] Some Questions that may help in self-examination are given at the end of the Private Prayers.

I have allowed Thine enemy to ensnare me, and the world to deceive and blind me: I have followed the desires of the flesh, and have turned a deaf ear to the calls of Thy Word and of Thy Spirit.

My heart is corrupt before Thee. I am defiled and vile. O God, be merciful to me a sinner!

Not according to my desert, but after Thine own goodness, do Thou deal with me, O merciful and gracious Lord.

For Thine own promise' sake, for the glory of Thy Name, for the merits and sufferings of Thy beloved Son, whose I am, and whose I desire to be, hear me in heaven Thy dwelling-place, and when Thou hearest, forgive!

Our Father, etc.

[*Insert here the Proper Collects for the day of the week, and for the season, etc.*]

Then after a short pause for recollection, proceed as follows:—

A Prayer for Grace. Behold, the night cometh when no man can work.

Thus night after night, O Lord, dost Thou in mercy warn me to work Thy works, ere the day of salvation be for ever spent and gone.

O that I may know and may follow in this my day the things that belong unto my peace.

Preserve me, merciful God, from the sin and misery of misspent time, and wasted opportunities.

Whatever my hand findeth to do, enable me to do it with all my might.

O that I might walk before Thee with a perfect heart. Behold, Lord, I am in Thy hands: make me what Thou wouldst have me be.

Teach me Thy way, and I will walk in Thy truth.

O knit my heart unto Thee, that I may fear Thy Name.

Hear me, O Lord, and answer me, for the sake of Jesus Christ, Thy Son, our Saviour. Amen.

Intercession. Let Thy Fatherly goodness, O God, be on all whom Thou hast made.

Preserve this Church in truth and unity. Convert the wicked, and confirm and strengthen all Thy faithful.

Refresh the weary and heavy-laden, relieve the afflicted, give comfort to all who are in sadness, and help to all in trouble; [remember especially amid their trials. . . . . *Here think of those for whom you should pray in particular.*]

Send Thy choice blessings on my dear [parents, wife (or husband), children, brothers and sisters.] Be gracious to all those with whom Thy providence has in any way connected me, [my servants, master and mistress, godchildren, pupils,] my friends and neighbours, my benefactors, my enemies, if I have any, and all for whom I am bound to pray.

Give Thy holy angels charge over us during the hours of night and darkness, and keep us in perpetual peace and safety; through Jesus Christ our Lord. Amen.

A Thanksgiving. Another day, O Lord and Father, have I seen Thy goodness in the land of the living. Another day hast Thou supplied my wants, and the wants of those dear to me, from the unfailing storehouse of Thy bounty, delivered us from many deserved evils, and blessed us with the hope of everlasting life.

For these and all Thy mercies, Thy holy Name be praised.

Blessed be the Lord daily, even the God who helpeth us, and poureth His benefits upon us.

[*Prayers for particular graces, for special occasions, etc., may be inserted here; and if disposed, you can go on praying without the further use of a written form. Note also that this is a good time for meditation, if your evening prayers are really said in the evening, and not the last thing at night.*]

In conclusion, say:—

In the Name of Jesus Christ, the propitiation for my sins, my Advocate and Mediator, have I now come before Thee, O God.

For His sake hear me, O gracious Lord.

For His merits' and Thine own mercies' sake, vouchsafe to accept this my offering of prayer and praise, to Thy glory, and to my comfort and salvation. Amen.

Bed-Time.

THE LAST PRAYERS.

Kneeling down, put yourself in God's presence, and say:—

O God, make speed to save me.
O Lord, make haste to help me.
Our Father, etc.

[*The proper Collects for the day and season.*]

O Lord Jesu, who hast commanded us to watch and pray, and to be always ready, keep me ever mindful, I beseech Thee, of the uncertainty of life, and of the account I am one day to give, that when I depart hence I may sleep in Thee, and at Thy appearing may rise again to dwell with Thee for ever; who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

Lighten mine eyes, O Lord, that I sleep not in death.

So teach me to number my days, that I may apply my heart unto wisdom.

Keep guard over me, O Lord, this night, and defend me from all assaults and snares of Satan, that, sleeping or waking, I may be holy unto Thee, through Jesus Christ our Lord. Amen.

Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth.

Lord have mercy on me, now and at the hour of death.

[*Prayers for particular graces, etc., may be added here, if desired.*]

Glory be to the Father, etc.
As it was in the beginning, etc.

NOTE.—*The short prayers or ejaculations that follow, should be committed to memory.*

As you undress, turn it to an occasion of spiritual good. Say:—

Grant, Lord, that I may put off the old man, which is corrupt according to the deceitful lusts, and put on the new man, which is created in righteousness and true holiness.

I must shortly put off this tabernacle. O that I may then be clothed upon with my house which is from heaven.

As you lie down in bed, say:—

I will lay me down in peace, and take my rest; for it is Thou, Lord, only that makest me to dwell in safety.

When you compose yourself to sleep, say:—

Lord, remember me, when Thou comest into Thy kingdom.

If you lie awake in the night, say:—

Thou art about my path, and about my bed, and spiest out all my ways.

If I say, Peradventure the darkness shall cover me, then shall my night be turned into day.

Yea, the darkness is no darkness with Thee; but the night is as clear as the day. The darkness and light to Thee are both alike.

Thou hast proved and visited my heart in the night season. Try me, O Lord, and cleanse me, until Thou find no wickedness in me.

If you are long unable to sleep, repeat and meditate on the 130*th or* 51*st Psalm (which should be known by heart). The latter of these has been used in this manner by holy persons from the first ages of the faith, and you can receive no better advice than that you should follow their example.*

Self-Examination.

THE best time for self-examination has been pointed out; viz., at the beginning of your evening prayers, before the confession; but the questions which follow are printed apart from the prayers; both because you may not always have leisure for it at that time, and to avoid the appearance of any wish to restrict you to the use of a form. Some persons may find it better generally to follow their own method; though it is quite certain that the occasional, or even frequent, use of good forms is of the highest benefit to all.

As beginners are easily deterred by the appearance of difficulty, it should be added that it is by no means necessary, or even desirable, that much time should be employed in this duty every day, or that it should always be performed in a very elaborate and formal manner;—an inference which might perhaps be hastily drawn from the methodical character of the helps here offered. Only practise it carefully and honestly, and your own experience will soon show what it is that you especially need, and suggest the best way of supplying it.

As a rule, self-examination should be particular and searching, while on the other hand needless refinements and minuteness of detail are to be avoided. It should, of course, be more strict and close in preparation for the Holy Communion than at other times; but special helps are given in most of our devotional books on that Sacrament.

A Form of Self-Examination.

Having knelt down, say very seriously:—

I will hear what the Lord God will say concerning me.

Make me to know my transgression and my sin, O Lord.

Then ask yourself (carefully pausing on each question):—

Have I endeavoured, since the last examination of myself, to perform my duties to God with care and earnestness?

Has there been no neglect of prayer? of self-examination? of the reading of God's Word? No irreverence, or carelessness, while I have been engaged in them?

Have I endeavoured to live as in His presence, and to do all things as unto Him?

Have I been industrious in my calling, and contented with my lot, because it is His will that I should so serve Him?

Have I endeavoured to love Him with all my heart, and with all my soul, and with all my might?

Have I in all things endeavoured to do unto others, as I would have them do unto me?

Have I treated any one with unkindness, neglect, or disrespect?

Have I been entirely truthful in my words? Honest in my dealings? Faithful to my engagements?

Have I injured any one indirectly by word or deed?

Have I failed to help or do good to any one when I might?

Have I endeavoured to be kind, forbearing, and forgiving in heart and thought, as well as in word, manner, and action?

Have I been moderate in meat and drink? in sleep? in recreation?

Have I been chaste in deed and word and thought?

Have I been free from the vanity of dress and of appearance?

Have I been free from pride and self-conceit?

From jealousy and envy?

Have I restrained my heart from covetousness?

From following the vain fashions, and loving the things of this world?

On Fridays and other days of fasting or abstinence, ask yourself:—

What have I denied myself this day? Have I mortified my appetite? my love of reading? of amusement, etc.?

On Fasts and Holy Days:—

By what special religious exercise have I marked this day?

Another Form.

To a person who uses self-examination habitually with seriousness, a shorter and more general form, such as the following, will often prove as suggestive, and therefore as useful, as one that enters more into details. At all events it is most desirable that we should be trained to think closely and judge truly of our motives and actions, and, where there is real earnestness, this end may be greatly furthered by a variety and freedom of method.

Have I striven to love God with all my heart, and

with all my soul, and with all my might? and shown my love by paying Him every debt of reverence and worship, in public and in private?

Have I loved my neighbour as myself, and done to others as I would they should do unto me?

Have I borne in mind that I am a temple of the Holy Ghost, and kept myself in thought, word, and deed, from everything that would defile the dwelling-place of God?

Have I set my affection on things above, and not on things on the earth?

Whenever, during self-examination, your conscience tells you that you have done wrong, throw yourself, full of contrition, before the Throne of Grace, and say:—

Lord, be merciful unto me. Heal my soul; for I have sinned against Thee.

Remember, however, that notwithstanding all your care, some things will remain hidden from you. One fault may have been unobserved, another forgotten, a third not known to be a fault. Therefore at the end say always:—

Who can tell how oft he offendeth? O cleanse Thou me from my secret faults.

A Prayer to be used after Self-Examination,

when it takes place at any other time than before the Confession in Morning or Evening Prayer.

O Lord, Thou knowest me. Thou seest all my folly and weakness, and not one of mine offences has been concealed from Thee. I have promised unto Thee, and not kept it. I have slidden back

by a perpetual backsliding. My life is at the best but a continual transgressing and repenting. And behold, are not all these things noted in Thy book?

O visit not mine offences with the rod, and my sin with scourges. Blot them out in the blood of Thy Lamb, that they rise not in judgment against me.

And grant, I beseech Thee, most merciful Lord, that I may hereafter have a more lively and abiding fear of Thy displeasure, and a more ardent desire after Thy righteousness, that I may press forward in the way of Thy commandments unto my life's end; through Jesus Christ, our Lord. Amen.[1]

Our Father, etc.

God the Father, God the Son, and God the Holy Ghost, be with me and mine, now and at the hour of death. Amen.

[1] This prayer can be used at pleasure instead of the Confession in the Morning and Evening Prayers.

Proper Collects

FOR EACH DAY OF THE WEEK,

TO BE USED BOTH IN PRIVATE AND FAMILY PRAYER.

NOTE.—*Four Collects are provided for each day of the week, to give some variety at the several times of daily prayer, and to allow of a selection on special days, that the same leading thoughts may not occur both in the Collect for the day and that for the season.*

It should be understood that the Gospel events on which most of the Collects for Monday and Tuesday are based cannot, with any certainty, be said to have taken place on those days. There is some authority for that belief; but most critics assign the public entry into Jerusalem to Sunday, the cursing of the fig-tree and the expulsion of the money-changers to Monday. In the uncertainty, we have been guided by convenience, and leave the days on which the several events actually occurred to the judgment of others.

Sunday,

ON WHICH DAY GOD MADE THE LIGHT, OUR BLESSED LORD ROSE FROM THE DEAD, AND THE HOLY GHOST WAS GIVEN.

I.

To be ALWAYS *used on Sunday Morning, with one or more of those numbered* III. IV. V. VI.

O God, who hast been pleased to bless this day and hallow it, enable *me, I* pray Thee, to devote it to Thee, and to Thy service in spirit and in truth.

Give *me* a teachable mind, a reverent and humble temper. Hear the prayers of Thy Church throughout the world which shall this day ascend to Thee in heaven, and grant unto *me*, and unto all for whom *I* pray, a part in all the blessings which they call down on earth. Be with the ministers and stewards of Thy mysteries, and especially with those who minister to Thee among Thy people in this parish, that they may effectually set forth Thy word, and celebrate Thy holy sacraments, to our salvation and to Thy glory; through Jesus Christ our Lord. *Amen.*

II.

To be ALWAYS *used on Sunday Evening, with one or more of those numbered* III. IV. V. VI.

Forgive *me*, *I* beseech Thee, gracious Lord, all that Thou hast seen amiss in *me* this day, and especially during the time that has been devoted to Thy worship, in secret or with the congregation. Let not *my* prayers be wholly lost, nor Thy good purpose toward *me* brought to nought, through *my* infirmities and sins. And while in Thy mercy Thou dost overlook the past, so purify and prepare *my* soul, that being filled with Thy love *I* may henceforth serve Thee with an undivided heart, and from Thy worship here may rise to join in Thy eternal praises in the heavens, where with the Son and the Holy Ghost Thou ever livest and reignest, one God, world without end. *Amen.*

III.

Almighty God, who at the beginning didst, as upon this day, say, Let there be light, and there was light, pour into *my* heart the light of Thy truth

and of Thy grace, that the prince and powers of darkness may have no place or portion there; through Jesus Christ our Lord. *Amen.*

IV.

Almighty God, who on the first day of the week didst bring again from the dead our Lord Jesus Christ; raise *me*, *I* beseech Thee, from the death of sin unto the life of righteousness, that at the general resurrection of the last day, *I* may be found acceptable unto Thee; through the same Jesus Christ our Lord. *Amen.*

V.

O Christ, the light of men, who, after brief sojourn in the grave, didst rise again, as on this day, and shed Thy glorious beams on the benighted world, grant, *I* beseech Thee, that, being illumined by Thy blessed Presence, *I* may evermore walk as *a child* of the light and of the day; to Thy glory, who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

VI.

O God, who upon the first day of the week didst send the Spirit of truth upon the first teachers of Thy Church, grant that by His power working in us *I* and all Thy faithful may be continually taught and sanctified, according to the most gracious promise of Thy Beloved Son, our Saviour, Jesus Christ. *Amen.*

N.B.—*On Easter-Day use* III. *and* VI., *with the Proper Collects for Easter, in the series hereafter given for Holy Seasons.*

On Whitsunday use III. IV. *and* V., *with the Proper Collects for Whitsunday.*

Monday,

ON WHICH DAY GOD CREATED THE HEAVEN.

I.

Almighty God, who on the second day didst divide the waters under the firmament from the waters above the firmament, grant unto *me*, *I* beseech Thee, that, having been born from above of water and the Holy Ghost, and being refreshed with the continual dew of Thy blessing, *I* may increase perpetually with Thine increase, until *I* attain to drink of the pure river that proceedeth out of Thy throne; through Jesus Christ our Lord. *Amen.*

II.

O Christ, the King of Glory, who at Thy entrance into Jerusalem wast received and honoured as a King by those who were so soon to ask Thy death, grant that *I* may never seek the praise, nor fear the blame, of sinful men, but may always stay *my* heart on Thee and Thy unfailing promises, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

III.

O Lord, who, when Thine hour was come, didst go without fear among those that sought Thy life, give *me*, *I* pray Thee, when Thou dost call, such boldness to confess Thee before men, and readiness to bear the cross, that hereafter Thou mayst confess *me* before Thy Father which is in heaven, and give *me* to inherit an eternal crown, for Thy merits' sake. *Amen.*

IV.

O Christ, Thou Son of David, compassionate and pitiful, who, before Thine own most bitter passion, didst weep for the faithless city, whose children would not be gathered under Thy wings, have mercy upon *me*, and grant *me* such a measure of Thy grace, that in the time of *my* visitation the things which belong unto *my* peace may not be hidden from *mine* eyes; for Thy merits' sake, who with the Father and the Holy Ghost art one God, world without end. *Amen.*

Tuesday,

ON WHICH DAY THE WATERS OF THE SEA WERE GATHERED TOGETHER AND DRY LAND APPEARED, AND HERBS AND FRUIT-TREES WERE CREATED.

I.

O God, who, as upon this day, didst set bounds to the raging sea, that it turn not again to cover the earth, deliver Thy Church from the overflowings of ungodliness, and from the deep waters of the proud; that it may stand for ever, through Thy most mighty power, a sure dwelling and a quiet resting-place to the children of Thy new creation in Jesus Christ our Lord. *Amen.*

II.

O God, who, as on this day, didst cause the earth to bring forth the herb and fruit-tree for the use of man, grant unto *me* and to Thy whole Church, that

we may show a due sense of these and all Thy mercies, by plentifully bringing forth the fruits of righteousness, to the honour and praise of Thy most holy Name; through Jesus Christ our Lord. *Amen.*

III.

O Lord, who with a word didst wither the tree created to bear fruit, but bearing none, grant that, being moved in time by Thy most gracious warnings and reproofs, *I* may be wholly converted unto Thee, and bring forth fruits meet for repentance; for Thy merits' sake. *Amen.*

IV.

O Lord, who in Thy righteous zeal didst cast out the profaners of Thy Father's house, enter with power into the temple of *my* heart, and so cleanse *it* from all sinful thoughts and vain imaginations, that *I* may henceforth be holy unto Thee, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. *Amen.*

Wednesday,

ON WHICH DAY THE SUN, MOON, AND STARS WERE CREATED, AND OUR BLESSED LORD BETRAYED.

I.

O God, who, as on this day, didst divide the light from the darkness and day from night, grant unto *me*, that, being enlightened by the life-giving beams of the Sun of Righteousness, *I* may eschew all fellowship with the unfruitful works of darkness, and may

walk as in the day, in righteousness and holiness before Thee; through the same Jesus Christ, our Lord. *Amen.*

II.

O God, who, as on this day, didst make great lights, to give light upon the earth, vouchsafe to raise up to Thy afflicted Church faithful and wise rulers, who may enlighten it both by their life and doctrine, and having turned many to righteousness may shine in glory as the stars, for ever and ever; through Jesus Christ our Lord. *Amen.*

III.

O God, who, as on this day, didst permit Thine only Son Jesus Christ to be betrayed and sold by one of His disciples, grant that *I* may never be led by any temptation to betray or to deny *my* Lord and Saviour, but that, persevering unto the end, *I* may attain to perfect freedom through His bonds, and to life eternal through His death; through the same Jesus Christ our Lord, who liveth and reigneth with Thee, O Father, and with Thee, O Holy Ghost, ever one God, world without end. *Amen.*

IV.

O Lord, who, as on this day, wast valued and sold as a vile thing among the very creatures of Thy hand, give *me* grace to know Thee as Thou art, to love Thee above all things, and to desire nothing in comparison of Thee, that having sought and found Thee here *I* may dwell with Thee hereafter in glory

everlasting, to whom with the Father and the Holy Ghost be all honour and glory, world without end. *Amen.*

Thursday,

THE DAY ON WHICH THE FOWLS OF THE AIR AND THE FISHES OF THE SEA WERE CREATED; ON WHICH THE HOLY EUCHARIST WAS INSTITUTED, AND OUR LORD ASCENDED INTO HEAVEN.

I.

Almighty God, who on the fifth day didst cause the waters to bring forth the first earthly creatures that have life, grant unto *me* that, being endued with a heavenly life by a new birth of water and the Spirit, *I* may have *my* conversation here to Thy glory, and in the end attain unto everlasting life; through Jesus Christ our Lord. *Amen.*

II.

O God, who by Thy dearly beloved Son, Jesus Christ, hast appointed a holy ordinance for a perpetual memory of the sacrifice of His death, until He come again, give *me*, I beseech Thee, such a measure of Thy grace, that partaking of Thine altar in spirit and in truth *I* may of Thy mercy obtain remission of *my* sins and all other benefits of His passion; through the same, Jesus Christ our Lord. *Amen.*

III.

O Blessed Lord, who, when about to suffer for *my* sins, didst institute the holy sacrament of Thy death,

and bid *me* observe it in remembrance of Thee, grant, *I* beseech Thee, that neither Thy great love nor last command may ever fade from *my* forgetful heart, but that in all things following Thee, and ever hasting unto Thy coming, *I* may at the last be found of Thee in peace, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

IV.

O God, who, as on this day, didst exalt Thy Blessed Son, our Saviour Jesus Christ, to the throne of Thy glory in the heavens, vouchsafe unto Thy *servant* the gift of living faith, that with the same confidence wherewith *I* do confess Him to have gone up on high, *I* may believe Him ever present with His Church, to defend us from our ghostly enemies and to guide us into the ways of truth and peace; through the same, Jesus Christ our Lord. *Amen.*

N.B.—*On Holy Thursday, or Ascension-Day, use* I. II. *or* III., *with the Proper Collect for Ascension-Day.*

On Thursday in Holy Week, use I. *or* IV., *with the Proper Collect for Maundy-Thursday.*

Friday,

THE DAY ON WHICH THE LAND ANIMALS AND MAN WERE CREATED, AND OUR LORD JESUS CHRIST WAS OFFERED ON THE CROSS.

I.

O God, by whose almighty power all things subsist, and were created, who, as on this day, didst

make the first man after Thine own image, mercifully grant that in following Thy Son the Second Man from heaven, *I* may recover that, which hath been lost through sin, and may put on the new man, which is created after Thee in righteousness and holiness of truth; through the same, Jesus Christ our Lord. *Amen.*

II.

O God, who by a mystical incorporation in Thy Christ, who is the High Priest for ever, hast made Thy Church a kingdom of priests to offer unto Thee spiritual sacrifices of prayer and praise, vouchsafe to accept the prayers which *I* present before Thee, whether for *myself* and for *my* brethren in Him, or on behalf of them that are without. Be gracious unto all whom Thou hast made, and according to our several necessities relieve and help us. Have pity upon man's weak estate, and make light Thy judgments on a sinful world. By the reproofs and teaching of Thy Spirit, confirm the faithful, succour the tempted, uphold the falling, enlighten the ignorant, and convert the wicked, that the earth may bring forth her increase unto Thee, and all her people praise Thee; through Jesus Christ our Lord. *Amen.*

III.

O God, our heavenly Father, who, as on this day, didst give Thine only begotten Son to be lifted up from the earth, a spectacle of suffering and shame to men and angels, that He might draw all men unto Him, fulfil, *I* pray Thee, the good purpose of Thy mercy toward *my* soul, and draw *me* effectually unto Him, who is the only propitiation for sin, and the

sole advocate of sinners; through the same, Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

IV.

Almighty God, whose beloved Son Jesus Christ, as upon this day, for us men and for our salvation, endured the cross, despising the shame, grant that, always looking unto Him, *I* may have grace to crucify this sinful flesh with the affections and lusts thereof, and taking up *my* cross daily may follow Him to where He is now set down at the right hand of Thy throne on high; through the same, Jesus Christ our Lord. *Amen.*

N.B.—*On Good Friday, use* I. *or* II., *with the Proper Collect for Good Friday.*

Saturday,

THE DAY ON WHICH GOD RESTED FROM THE WORK OF CREATION, AND OUR BLESSED LORD RESTED IN THE GRAVE AFTER COMPLETING THE WORK OF OUR REDEMPTION.

I.

O God, who in the beginning didst rest, as on this day, from all Thy work which Thou hadst made, grant unto *me* that, having diligently wrought Thy works all the days of *my* appointed time on earth, *I* may at length enter into Thine everlasting rest; through Jesus Christ our Lord. *Amen.*

II.

Almighty God, by whom this day was of old ordained to be a day of holy rest, mercifully grant that *I*, being under grace and under law to Christ, may be enabled to hallow all *my* days by living in Thy constant fear and love, and may in Thy peace enjoy a perpetual sabbath of the soul; through Jesus Christ our Lord. *Amen.*

III.

O Christ, the Lord of life, whose mortal body lay, as on this day, in the grave, in bondage unto death, grant that *I*, who have been buried with Thee in baptism, being quickened by the power of Thy resurrection to a new life in Thee, may at the last day be raised among the just, to dwell with Thee for ever, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. *Amen.*

IV.

O God, whose dearly beloved Son Jesus Christ abode awhile, as on this day, with the spirits of the just in Paradise, visit, *I* pray Thee, Thy saints at rest with the fuller brightness of Thy presence, and with a continual increase of hope and joy, and of Thy great mercy grant that *I* may so pass the time of *my* sojourning here, that when *I* go hence *I* may be united to them in peace; through the same, Jesus Christ our Lord. *Amen.*

N.B.—*On Easter Eve use* I. *or* II., *with the Proper Collect for that day.*

Proper Collects

FOR THE SEVERAL SEASONS OF THE CHRISTIAN YEAR,

THAT MAY BE USED BOTH IN PRIVATE AND FAMILY PRAYER.

N.B.—*The Collect provided for a Sunday, or for any Holy Day that has a Vigil or Eve, should be said also at Evening Prayer on the day before. Thus, for example, one of the Collects for Advent should be used on the evening of the Saturday next before the first Sunday in Advent; that for S. Andrew's Day on the evening of the 29th of November, etc.*

ADVENT.

I.

O God, to whom all secret things are known, forgive the evil that Thou hast seen, and seest, in Thy unworthy *servant;* deliver *me* from the power of sin, pour into *my* heart the blessed gifts of Thy most Holy Spirit, and make *me* to grow in Thy knowledge and in Thy grace continually; that *I* may wait with a good hope for the coming of Thy Son from heaven, and may inherit that Kingdom which Thou hast prepared for them that love and fear Thee; through the same, Jesus Christ Thy Son, our Lord. *Amen.*

II.

O Lord Jesu, who at Thy first coming didst straitly warn us to prepare for the day when Thou shalt come

again to be our judge, mercifully grant that *I* may not sleep the sleep of sloth and sin, but may be always watching, and always intent upon the work that Thou hast given *me* to do; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

N.B.—*One or the other of the foregoing Collects is to be said every day in Advent, until Christmas Eve.*

The Nativity of our Lord,

OR THE BIRTH-DAY OF CHRIST,

COMMONLY CALLED

CHRISTMAS DAY. *Dec.* 25.

O God, whose Only-begotten Son did humble Himself to be born, as at this time, in the likeness of sinful flesh, and in the truth of His humanity did grow in strength and stature unto a perfect man, mercifully grant that *I*, having through Him been born into Thy heavenly kingdom by a new birth of water and the Holy Ghost, may evermore grow in grace, and finally be made perfect in the same, our Lord and Saviour Jesus Christ. *Amen.*

N.B.—*This Collect is to be said every day till New Year's Eve.*

S. STEPHEN'S DAY. *Dec.* 26.

O Blessed Jesu, who didst reveal Thyself in glory to Thy first martyr Stephen, when, full of faith and love, he yielded himself to death for Thee, grant that by Thy grace *I* may be ever ready to confess Thee before men, and may in all dangers and

adversities lift up *my* heart to Thee on high, where with the Father and the Holy Ghost Thou ever livest and reignest, one God, world without end. *Amen.*

S. JOHN THE EVANGELIST'S DAY. *Dec.* 27.

O Lord, who by Thy holy Apostle S. John, the disciple whom Thou lovedst, hast taught us that if we love one another, God dwelleth in us, and His love is made perfect in us, pour into *my* heart the spirit of true charity, that *I* may do good unto all men, and evermore rejoice in Thy love, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE INNOCENTS' DAY. *Dec.* 28.

Almighty God, who didst appoint unto the babes of Bethlehem, without act of sin, to die a blessed death for Thy Son Jesus Christ, mercifully grant unto Thy *servant,* that, being renewed in the spirit of *my* mind, and becoming as *a* little *child* before Thee, *I* may both living and dying be accepted of Thee; through the merits of the same, Jesus Christ our Lord. *Amen.*

THE CIRCUMCISION OF CHRIST. *Jan.* 1.

O God, who in the wisdom of Thy mercy didst ordain that even in infancy Thy blessed Son should suffer pain for us, mercifully grant that *I,* being ever mindful of His sorrows, may bear with patience the chastisement of *my* offences, and being made like unto Him in suffering may also be *partaker* of His glory, who with Thee and the Holy Ghost

liveth and reigneth, ever one God, world without end. *Amen.*

N.B.—*This Collect is to be used every day unto the Epiphany.*

NEW YEAR'S DAY.

A Collect to be used on the first day of the year after the foregoing for the Circumcision.

O God, almighty and merciful, who hast so long forborne the vengeance which by *my* sins *I* have deserved, continue, *I* pray Thee, the same long-suffering and goodness to Thy *servant* now entering upon the trial of another year. Forgive the sins and short-comings of the past, the opportunities of good neglected, the talents abused or misapplied, the time misspent and wasted. Restrain, sanctify, and strengthen *me*, lest *I* go on to add sin to sin, and lay up wrath against the day of wrath. Prepare *me* for the changes which Thou hast ordained. Give *me* a constant sense of the great value of each passing day, and an earnest care to spend every hour in a manner acceptable unto Thee, that as this life wears away *I* may become continually more meet for the inheritance which Thou hast promised *me* in that which is to come. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES. *Jan.* 6.

I.

O Christ, the Sun of Righteousness, shine graciously into *my* heart, that walking as *a child* of light *I*

may glorify Thee before men, and being always ready to obey Thy call may in *my* place and measure hold up the light of life to them that sit in darkness. Hear *me*, O Lord, for Thy great mercies' sake, who livest and reignest with the Father and the Holy Ghost, now and for ever. *Amen.*

II.

O God, who by a wondrous sign in heaven above didst call the wise men from a far country to Thy Christ, mercifully bestow upon Thy *servant* the like grace, that being at all times under the gracious guidance of Thy good Spirit *I* may never fail to find Him who is the only Saviour of *my* soul, Thy Son Jesus Christ, our Lord. *Amen.*

N.B.—*One or the other of these two Collects is to be said on the Epiphany, and daily for seven days following.*

THE SUNDAYS CALLED SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA, AND THE MONDAY AND TUESDAY NEXT BEFORE ASH-WEDNESDAY.

I.

O God, who hast mercifully warned us by Thy Son Jesus Christ, that the way of life is narrow, and that there be few that find it, grant that by Thy grace *I* may both seek it earnestly and walk in it faithfully unto *my* life's end; through the same, Jesus Christ our Lord. *Amen.*

II.

O God, who hast given us in thy Son Jesus Christ a pattern of perfect obedience and loving submission

to Thy will, grant unto *me* that, having been made Thy *child* by adoption and grace, *I* may be enabled diligently to keep Thy laws, and to receive Thy Fatherly corrections with meekness and humility; through the same, Jesus Christ our Lord. *Amen.*

LENT.

I.

O Blessed Jesu, who for the deliverance of lost mankind didst suffer want and shame and pain, impart to *me* the spirit of mortification and self-denial, that taking up *my* cross and following Thee here *I* may attain to dwell with Thee for ever, for Thy merit's sake, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. *Amen.*

II.

Almighty God, the fountain of all goodness, cast out the love of evil from *my* heart, and turn *me* wholly unto Thee; that being at all times under the good governance of Thy Spirit *I* may be steadfast in temptation, and devoutly given to serve Thee; through Jesus Christ our Lord. *Amen.*

III.

Almighty and most merciful God, who dost not willingly afflict the children of men, but in Thy love dost chasten us, that we may be partakers of Thy holiness, preserve *me* from all hardness of heart and disregard of Thy visitations, that they may never lead to greater punishment, but be effectual to *my*

amendment, and help *me* forward in the way of life and peace; through Jesus Christ our Lord. *Amen.*

IV.

O God, our Heavenly Father, who by Thy continual forbearance and long-suffering dost call us to repentance and a new life in Thee, make *me* thankful for Thy mercies, cleanse *me* from all sin, and pour Thy grace into *my* heart, that *I* may bring forth fruits meet for repentance. Hear *me*, O Lord, *I* beseech Thee, for the infinite merits of Thy Son, our Saviour Jesus Christ. *Amen.*

V.

O Christ, the Son of God, who wast manifested that Thou mightest destroy the works of the devil, deliver *me*, *I* beseech Thee, from all his snares, and strengthen *me* against all temptations, that *I* may be no more hindered in running the race that is set before *me*, but may follow Thee with a ready heart and with a quiet mind, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

N.B.—*One or more of the foregoing five Collects is to be said on Ash-Wednesday and every day after* (*Sundays only excepted*) *unto the Sunday next before Easter.*

THE SUNDAY, MONDAY, TUESDAY, AND WEDNESDAY, NEXT BEFORE EASTER.

Almighty and most merciful God, who gavest Thine only-begotten Son to die for our salvation,

grant unto Thy *servant*, that following Him in devout remembrance and affection to His cross and grave, and being with Him crucified unto sin, *I* may henceforth abide and live in Him; through the same, Jesus Christ our Lord. *Amen.*

THURSDAY IN HOLY WEEK, *often called* MAUNDY THURSDAY.

O Lord, who, as upon this day, didst institute holy mysteries, wherein by the secret working of Thy might Thy faithful people are made one with Thee, and Thou one with them, create in *me*, *I* beseech Thee, a continual meetness for Thy blessed gifts, that being fed with the spiritual food of Thy most precious Body and Blood *I* may be fulfilled evermore with Thy grace, and, because Thou livest, *I* may live also; for Thy merits' sake, who with the Father and the Holy Ghost art one God, world without end. *Amen.*

GOOD FRIDAY.

O God, who, as upon this day, didst repair the disobedience of the first man through the obedience unto death of the Second Adam, who is the beginning of the better creation, and the new Head, and the Saviour of mankind, grant, *I* beseech Thee, O merciful Lord, that as in this body of sin *I* bear the image of him who was of the earth, earthy, so being renewed by Thy grace *I* may bear also the image of the Heavenly, and being made like unto Him may ever dwell with Him, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

EASTER EVEN.

O Lord Jesus, whose disciples did mourn for Thee at this time, as for one taken away in the midst of his days, who shall not return, breathe into *my* heart, *I* beseech Thee, such a trust in Thy gracious promises, that in all trials and adversities *I* may know that Thou art still near to save and succour me; to whom with the Father and the Holy Ghost be all honour and glory, now and for evermore. *Amen.*

EASTER-DAY.

Almighty God, whose only-begotten Son, as at this time, did burst the bonds of death, because it was not possible that He should be holden of it, raise *me*, *I* pray Thee, from the death of sin unto the life of righteousness, that at the last day, when He shall come again in glory, *I* may be quickened in *my* mortal body through the same Spirit that quickened Him, who was the first-born from the dead, and is now alive for evermore; in whose name *I* beseech Thee to hear *me*, O merciful and gracious Lord. *Amen.*

N.B.—*This Collect is to be said on Easter-Day, and seven days after.*

THE THREE ROGATION DAYS,

BEING THE MONDAY, TUESDAY, AND WEDNESDAY BEFORE HOLY THURSDAY, OR THE ASCENSION OF OUR LORD.

O God, who to such as seek first Thy kingdom and righteousness dost promise a sufficiency of all things needful in this our mortal state, let Thy blessing, *I* beseech Thee, be on the increase of the

earth, and on the labour of our hands, that we may eat bread without scarceness, and have to give to him that needeth. Preserve this land from the sore judgments which by our sins we have deserved, and grant that, being led to repentance by Thy long-suffering and goodness, we may become a wise and understanding people, having Thee, the Lord, for our God; through the merits and mediation of Jesus Christ, our only Advocate and Redeemer. *Amen.*

NOTE.—*Litanies were anciently said publicly on the Rogation Days to deprecate the wrath of God, and to bring His blessing on the fruits of the earth. No such service is now ordered; but since they are still directed to be observed as days of fasting or abstinence* (*see Tables and Rules prefixed to the Book of Common Prayer*), *and a Homily is provided for Rogation Week setting forth and showing "that all good things come from God," it is right that at this season we should still offer especial prayer for the two objects mentioned.*

THE ASCENSION-DAY.

O God, whose dearly-beloved Son was by Thy mighty power exalted into the heavens, that He might prepare a place in Thy kingdom of glory for them that truly love Thee, so lead *me*, and uphold *me*, O merciful Lord, that *I* may both follow the holy steps of His life here on earth, and may enter with Him at the last into Thine eternal rest, that where He is *I* may be also; through the merits of the same, Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

N.B.—*This Collect is also to be said for seven days after Ascension-Day.*

WHITSUNDAY.

O God, who, as at this time, didst send Thy Holy Spirit from above, to renew Thine image in our souls, mercifully grant that, by the effectual working of His grace, *I* may be preserved from all sin, and may glorify Thee both in *my* body and in *my* spirit, which are Thine; through the merits and mediation of Thy Son our Saviour Jesus Christ, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. *Amen.*

N.B.—*This Collect is to be said every day unto Trinity Sunday.*

TRINITY SUNDAY.

O Thou, who hast revealed Thyself as Three Persons and one God, in a wonderful mystery that passeth understanding, give *me* grace to receive humbly, and to hold with constancy, the faith once delivered to the saints, and not to exercise *myself* in great matters which are too high for *me*, but to seek the true knowledge of Thee in the keeping of Thy commandments, who livest and reignest ever one God, world without end. *Amen.*

SAINT ANDREW'S DAY. *Nov.* 30.

Grant, I beseech Thee, Almighty God, that as Thy holy Apostle Andrew, having a knowledge of the truth, did seek his brother Simon, and bring him to Jesus, so *I* may always confess Thee faithfully among those whom Thou hast given *me*, that we may magnify Thy name together, and be inheritors

together of Thy eternal promises; through the same, Jesus Christ our Lord. *Amen.*

SAINT THOMAS THE APOSTLE. *Dec.* 21.

O Lord, long-suffering and merciful, who didst show Thyself after Thy resurrection to unbelieving Thomas, have mercy upon *me* believing, and increase *my* faith, that *I* may obtain that blessing which Thou hast promised to them that have not seen, and yet have believed; for Thy merits' sake, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE CONVERSION OF SAINT PAUL. *Jan.* 25.

O God, who didst endue Thy servant S. Paul with grace gladly to give up what things were gain to him, and to count all things loss for the excellency of the knowledge of Christ Jesus our Lord, so cleanse *me* and sanctify *me*, *I* beseech Thee, that loving Thee above all things, and desiring nothing in comparison of Thee, *I* may press towards the mark for the prize of Thy high calling in Him, to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

The Presentation of Christ in the Temple,

COMMONLY CALLED THE

PURIFICATION OF SAINT MARY THE VIRGIN. *Feb.* 2.

O Lord, who, at Thy first coming, didst make Thyself known unto just Simeon, waiting for the consolation of Israel, enlighten *me*, *I* pray Thee, by

the same Spirit that was in him, that *I* may both know Thee now by faith, and looking for and hasting unto the day of Thy glorious appearing, may then behold Thee as Thou art, with the Father and the Holy Ghost, one God for evermore. *Amen.*

SAINT MATTHIAS' DAY. *Feb.* 24.

O God, who looking on the heart didst choose Thy faithful servant Matthias, that he might take part of the sacred ministry and apostleship from which Judas by transgression fell, examine *me, I* beseech Thee, and prove *me;* cast out every root of bitterness, and graft in *my* heart all holy affections and good desires, that *I* fall not from the heavenly calling, wherewith *I am* called in Christ Jesus our Lord, to whom with Thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. *March* 25.

Grant, *I* beseech Thee, O Blessed Jesus, that as in the mystery of Thy incarnation Thou didst become partaker of our nature, so by the effectual working of Thy Spirit *I* may partake of Thine, and when Thou shalt appear in glory, *I* may with Thee ascend where with the Father and the Holy Ghost Thou livest and reignest, one God, world without end. *Amen.*

SAINT MARK'S DAY. *April* 25.

O God, by whose holy inspiration the Evangelist S. Mark did bear true record of the word of life, give *me, I* beseech Thee, a true knowledge and

understanding of that word, and grace both to love and to obey it; through Jesus Christ our Lord. *Amen.*

SAINT PHILIP AND SAINT JAMES'S DAY. *May* 1.

Almighty God, who through the preaching of Thy holy Apostles hast covered the earth with the knowledge of Thee, as the waters cover the sea, grant that *I* may have a thankful sense of Thy mercy in sending them, and may continue steadfast in their doctrine and fellowship unto *my* life's end: through Jesus Christ, Thy Son, our Lord. *Amen.*

SAINT BARNABAS THE APOSTLE. *June* 11.

O God, who didst put it into the heart of Thy servant Barnabas, the Son of Consolation, to honour Thee with his substance by laying it at Thine Apostles' feet, preserve *me, I* beseech Thee, from the undue love of earthly things, and enable *me* to dispense Thy gifts with a willing and glad mind, to the relief of them that have need, and to the honour and praise of Thy Name; through Jesus Christ our Lord. *Amen.*

SAINT JOHN BAPTIST. *June* 24.

Almighty God, who didst send Thy servant John to turn the hearts of the disobedient to the wisdom of the just, that they might be prepared to welcome Thy Son Jesus Christ from heaven, mercifully grant that *I*, through discipline of true repentance, may be made meet to be *partaker* of His kingdom in glory; through the same, Jesus Christ our Lord. *Amen.*

SAINT PETER'S DAY. *June* 29.

O Lord, who didst stretch forth Thy saving hand to Peter, when, beginning to sink, he called unto Thee out of the deep, uphold *me, I* beseech Thee, by Thy grace, lest *my* faith fail amid the waves and storms of this most changeful world, and bring *me* safely at the last unto the land of everlasting life; for Thy merit's sake, who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. *Amen.*

SAINT JAMES THE APOSTLE. *July* 25.

Almighty God, who by the untimely taking away of Thine Apostle James dost admonish us that Thou hast no need of the services of any man, and that there is no restraint to Thee to save by many or by few, grant, *I* beseech Thee, that *I* may at all times both diligently perform the duties that Thou dost lay upon *me,* and cheerfully leave the end to the good pleasure of Thy will; through Jesus Christ our Lord. *Amen.*

SAINT BARTHOLOMEW THE APOSTLE. *Aug.* 24.

O God, who hast hidden from the knowledge of man the holy life and the abundant labours of Thine Apostle Saint Bartholomew, and others Thy chief saints and servants, and hereby hast taught us that the reward of the righteous is in Thy hand, and standeth not in the praise of mortal man, grant that in all *my* doings *I* may look unto Thee by faith, and, ceasing from man, may seek the honour that cometh from Thee only; through Jesus Christ our Lord. *Amen.*

SAINT MATTHEW THE APOSTLE. *Sept.* 21.

Almighty God, who didst so prepare the heart of Matthew the Publican, that he readily obeyed the call of Thy Son Jesus Christ, vouchsafe, *I* beseech Thee, unto Thy *servant*, that using this world as not abusing it, and having *my* affection set on things above, *I* may alway know His voice and gladly follow Him; through the same, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

SAINT MICHAEL AND ALL ANGELS. *Sept.* 29.

O Lord, our heavenly Father, by whose gracious appointment the holy angels are sent forth to minister for the true members of Thy Church below, give *me*, *I* beseech Thee, a due sense of this and of all Thy mercies, and grace to show it forth by a constant obedience to Thy laws, that Thy will may be done by *me* on earth, as it is done by them in heaven; through Jesus Christ our Lord. *Amen.*

SAINT LUKE THE EVANGELIST. *Oct.* 18.

Almighty God, who hast given us in Thine Evangelist Saint Luke a bright example of endurance under trial, and faithful continuance in well-doing, *I* beseech Thee that Thou wouldst keep *me* steadfast in Thy fear, that neither temptation from within, nor shame and the fear of man, may ever lead *me* to forget Thee, or to despise even the least of Thy servants in their adversity; through Jesus Christ Thy Son, our Lord. *Amen.*

SAINT SIMON AND SAINT JUDE, APOSTLES. *Oct.* 28.

O Lord, who by Thy holy Apostles hast taught us that it is good to be zealously affected in a good thing, and commanded that we should earnestly contend for the faith once delivered to the saints, pour out upon *me* and upon Thy whole Church the spirit of zeal and godly earnestness, graft in our hearts a love of Thy truth, and by Thy grace enable us, whatever we do, to do it to Thy glory; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

ALL SAINTS DAY. *Nov.* 1.

I beseech Thee, Merciful Lord, to shed forth abundantly on Thy whole Church, in Paradise and on earth, the bright beams of Thy light and heavenly comfort, and grant that, following the good examples of Thy servants who have gone before, and are at rest, *I* may at length enter with them into Thy unending joy, through Thy mercy in Christ Jesus our Lord. *Amen.*

THE EMBER DAYS AT THE FOUR SEASONS,

BEING THE WEDNESDAY, FRIDAY, AND SATURDAY AFTER THE FIRST SUNDAY IN LENT, THE FEAST OF PENTECOST [WHITSUNDAY], SEPTEMBER 14, DECEMBER 13.

Vouchsafe, *I* beseech Thee, Almighty God, to look graciously at this time upon Thy Church, and so to order by Thy providence the course of this world, and guide by Thy holy inspiration our chief Pastors, the Bishops, that the sacred offices of Thy ministry

may be supplied with men of faith and zeal, of truth and holiness. Bless, sanctify, and direct those who are about to be called to a part in the stewardship of Thy mysteries, that they may be examples to Thy flock of all virtuous and godly living, and may labour diligently both in the word and doctrine, to the increase of Thy kingdom upon earth, and the promotion of Thy glory. Grant this, O merciful Father, for the sake of Jesus Christ, the great Shepherd and Bishop of our souls. *Amen.*

NOTE.—*By the Thirty-first Canon of the Church it is decreed that Sacred Orders shall be conferred "only upon the Sundays immediately following* THE FASTS OF THE FOUR SEASONS, *commonly called Ember Weeks, appointed in ancient time for prayer and fasting (purposely for this cause at their first institution), and so continued at this day in the Church of England."*

Prayers and Thanksgivings

FOR SPECIAL OCCASIONS,

TO BE USED IN PRIVATE OR FAMILY PRAYER.

On the Birth of a Child.

O God, Almighty and Merciful, who art the Giver of every good gift, *I* humbly thank Thee, as for all Thy mercies, so especially for the happy birth of the dear infant whom Thou hast given unto us. [*Or*, hast added to this family.] Bestow on it, O Lord, *I* beseech Thee, a healthful body, a teachable and sound mind, a good disposition of soul. Grant that it may be brought to Thee in Thy holy baptism, and may therein receive, according to Thy most gracious promise, the remission of sin, the gift of the Holy Ghost, and the blessed hope of everlasting life.

Omit this, if it has pleased God to take the mother to Himself.

[Watch over its dear mother that no evil may come nigh to hurt her. Refresh her spirit by the dews of Thy grace. Restore her to health and strength, as it shall seem best to Thee, and give her both the ability and the desire to fulfil the new duties that Thou hast laid upon her.]

Hear *me*, O God, for Thy great mercies' sake in Jesus Christ our Lord. *Amen.*

On the Anniversary of a Birth.

Eternal Father, the Giver of life, who as on this day didst cause Thy servant N. to be born into this

world, *I* thank Thee, O Lord, for all Thy mercies vouchsafed unto *him* from that time unto this present, humbly beseeching Thee to continue Thy gracious favour and protection unto *his* life's end. Assist *him* in every time of trial, shield *him* in danger, relieve and comfort *him* in trouble, succour *him* in temptation, defend *him* from the assaults of the enemy, that *his* days here may pass away in peace, and when *he* dies, *he* may attain unto the everlasting rest that remaineth for Thy people; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Before the Baptism of a Child.

Almighty God, who by the washing of water and the word dost cleanse and sanctify the chosen vessels of Thy grace, look mercifully upon this child, who is about to be brought, if it be Thy gracious will, unto Thy holy baptism. Impart to *him* of Thy Spirit, adopt *him* into Thy family, make *him* an inheritor of Thy kingdom; and grant, *I* beseech Thee, O merciful Lord, that by Thy constant help *he* may walk worthy of this grace and calling, and fail not in the end to attain Thy heavenly promises; through Jesus Christ our Lord. *Amen.*

After the Baptism of a Child.

TO BE USED FOR A WEEK.

O Lord Jesu, who in the days of Thy flesh didst bid the little children come unto Thee, look graciously upon this infant, whom we have brought unto Thy holy baptism. Put forth Thy hand on *him*, and

bless *him*. Destroy all evil affections in *him*, and endue *him* with heavenly strength against the enemies of *his* soul. Complete Thy work of grace and mercy, and having loved *him* love *him* to the end, for Thy Name's sake, O Lord, our Saviour, who with the Father and the Holy Ghost ever livest and reignest, one God, blessed for ever. *Amen.*

On the Anniversary of our Baptism.

O God, our heavenly Father, who of Thy free grace and mercy didst, as upon this day, receive me into the ark of Thy Church, and make me holy unto Thee, forgive, I most earnestly beseech Thee, the many and great sins by which I have since grieved Thy good Spirit, dishonoured Thy holy Name, and proved myself unworthy of Thy love. Give me henceforth a perfect hatred and fear of sin, such wisdom from above that it may never more deceive me, and grace that I may effectually resist and conquer it. O cleanse in me whatever hath been defiled. Renew whatever hath been decayed. Lead me from strength to strength, and fulfil in me all the good purpose of Thy will; through Jesus Christ, our only Mediator and Redeemer. Amen.

Before a Confirmation.

O God, who by the laying on of Apostolic hands dost give the Holy Spirit to those whom by water and the same Spirit, Thou hast regenerated unto a new life in Thee, look graciously, I beseech Thee, upon Thy servants in this parish and neighbourhood who are about to seek Thy grace in that most sacred

ordinance. Grant that they may approach it with an earnest mind and a devout heart, with a humble sense of their own sinfulness and weakness, and a sure trust in Thee. Strengthen their resolution to renounce every sin, enlighten and confirm their faith, and set their feet firmly in the path of Thy commandments; that Thy blessing may descend and abide upon them, and keep them in Thy peace unto their lives' end. And this *I* beg in the Name of Jesus Christ, our Mediator and Redeemer. *Amen.*

After a Confirmation.

I thank Thee, and praise Thee, O Blessed Lord God, for those Thy servants who have lately sought Thee in sincerity and truth in the sacred ordinance of Confirmation; in that it hath pleased Thee to lay Thy Fatherly hand upon them, and to seal them with the Spirit of Thy grace. Mercifully grant that they may never by wilful sin constrain Him to forsake them, but that He may ever rest upon them in their journeying through the perilous wilderness of this world, as an overshadowing cloud by day, lest they faint in the work that Thou shalt give them, and as a pillar of fire, for assurance and light, in the dark seasons of distress and doubt. Lead them in safety from every foe unto the heavenly Canaan, the land of everlasting rest, which Thou hast promised in Jesus Christ, Thy Son, our Lord. *Amen.*

On the Anniversary of our Confirmation.

O God, our Maker and our Judge, who, as on this day, didst hear my solemn vows of faithful service unto death, and knowest how shamefully I have

forgotten both my purpose and my promise, I come to Thee for pardon, confessing and bewailing my unworthiness, and imploring Thy mercy through Thy beloved Son, my Lord and only Saviour, Jesus Christ. I have neither been afraid of Thy displeasure, as I ought, nor duly thankful for Thy mercies. I have neither reverenced Thy holiness, nor trembled at Thy power, nor have I loved Thee for Thy goodness as became me. I have dishonoured Thee and defiled myself by sin,—by wilful and repeated, grievous sin. O God, be merciful to me a sinner. Cast me not away from Thy presence; take not Thy Holy Spirit from me. Give me, at length, sincere and entire repentance, a clear knowledge of my duty, and an earnest desire to do it. Protect me from myself, and from the wiles of the god of this world. Teach, cleanse, and strengthen me, from day to day, until Thy blessed will is done in my renewal and salvation. Grant this, I beseech Thee, O merciful Father, through the merits and mediation of Jesus Christ. *Amen.*

On Occasion of the First Communion of one of the Family.

Look down, *I* beseech Thee, O Lord, with Thy most gracious favour, upon Thy servant who is about to draw near for the first time unto Thy holy Table. Grant *him* sincere repentance of all *his* sins, a humble and pure heart, devout affections, and a soul full of love, with an earnest desire and zeal both to know and to do Thy will; that *he* may be found at all times a meet partaker of Thy most holy Gifts, and through Thy grace vouchsafed therein be quickened

and preserved to everlasting life. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Redeemer. *Amen.*

After the First Communion of one of the Family.

TO BE USED IN THE EVENING OF THE SAME DAY.

Gracious art Thou and good, O merciful Lord God, who hast this day admitted Thy servant to Thine Altar, and made *him* a partaker of those holy Mysteries, which Thou hast given for the healing and hallowing of Thy people. Grant that *he* may at all times seek to this unfailing fount of blessing with ardent faith and longing, and a full purpose of cleaving unto Thee, that *he* may thereby be more and more conformed unto the image of Him with whom, by a mystical union, *he* hath been made one, our Lord Jesus Christ, who is the Head of the Body, to whom with Thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

On the Evening of the Marriage of one of the Family.

O God, the Father of us all, by whom the state of matrimony was at the first ordained and sanctified, look mercifully upon Thy servants who have this day been joined together according to Thy will. Bless them, O Lord, *I* beseech Thee, and prosper them, as Thou knowest to be best for them. Give them grace to continue all their days in mutual love and in Thy faith and fear, that after a godly and a quiet life in this world they may attain by Thy mercy to the happiness of that which is to come; through Jesus Christ, Thy Son, our Lord. *Amen.*

On the Coming of a New Member of the Household.

Almighty God, by whose good providence Thy servant has been brought among us, bless, *I* beseech Thee, *his* abode here to the lasting and true benefit both of *himself* and us. Look graciously upon this whole family, and upon every member thereof, and grant unto us all, whether ruling herein or serving, that we may fulfil our several callings in Thy fear. Make us kind, helpful, and forbearing, truth-telling and honest, each to other. Give us a hearty desire to serve Thee, that Thou mayest have a church in this house zealous of good works, and well pleasing unto Thee; through Jesus Christ our Lord. *Amen.*

On the Departure of one of the Household.

I humbly commend unto Thy Fatherly care, O Lord, Thy servant about to leave this house and family, beseeching Thee that Thy grace and mercy may never fail *him.* Succour *him* in temptation, preserve *him* in danger; assist *him* in every good work, and further *him* continually in the right way; and grant unto us all, O God our Saviour, that by Thy merciful aid we may so walk before Thee in this life, that we may one day meet again in Thy eternal kingdom; through Jesus Christ our Lord. *Amen.*

Before a long or hazardous Journey undertaken by one of the Family.

Almighty and merciful Father, who by Thy providence dost call Thy servant from *his* home, send forth Thy holy angels, *I* beseech Thee, to be *his*

guardians by the way. Prepare and strengthen *him* against temptation; preserve *him* from harm by wicked men, or evil accident; make that which *he* doeth to prosper, and of Thy great goodness order whatever shall befall *him* to the furtherance of *his* salvation; through Jesus Christ our Lord. *Amen.*

During an Absence from Home.

Almighty God, who knowest all my weakness far better than it is known to me, remember me now and visit me with Thy grace, lest in the company of strangers, and amid many new things, my heart be stolen away from Thee, and be inclined to evil. Prepare me, I beseech Thee, for whatever the day may bring forth. Hold Thou me up, and I shall be safe. Let me never forget that I am Thy servant, and that Thou art my God. Give me grace to abstain from all appearance of evil, and of Thy great mercy grant that the souls of Thy people be not hurt by my words or my example, but rather may be edified, to the honour and praise of Thy Name; through Jesus Christ our Lord. *Amen.*

After a safe Return from a Journey.

I praise and bless Thy holy Name, O Lord, for that it hath pleased Thee to restore Thy servant in peace and safety to *his* home. Give us due thankfulness, *I* beseech Thee, for this and all Thy favours, and grant that through every dispensation of Thy providence, whether for sorrow or for joy, we may acquire a more sure trust in Thy mercy, and a more comfortable hope of everlasting life; through Jesus Christ, Thy Son, our Lord. *Amen.*

On Occasion of Sickness in the Family.

Almighty and merciful Father, who art the dispenser of life and death, of health and sickness, look mercifully upon Thy servant N., whom Thou hast afflicted in the body for the well-being of the soul. Bless the means that are used for *his* recovery, and restore *him* to *his* former health and strength, if it be Thy gracious will. But above all things *I* beseech Thee to grant that through Thy Fatherly visitations *he* may attain to a deeper repentance and a more earnest faith, may grow in patience and in meek submission to Thy will; and if Thou art pleased to take *him* hence, so fit and prepare *him* by Thy grace, that *he* may depart in charity with man, at peace with Thee, and with a blessed hope of everlasting life. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Redeemer. *Amen.*

After the Recovery from Sickness of one of the Family.

O God, the Father of all comfort, who hast heard our prayer in adversity and raised Thy servant up to praise Thee, *I* yield Thee hearty thanks for this and all Thy mercies bestowed on *him* and us. Give us a lively sense of Thy goodness, continue forth Thy loving-kindness toward us, and make us less unworthy of it. Grant that we may always bear in mind the shortness and uncertainty of life, and may work Thy works with greater diligence in the time that Thou art pleased to give us; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

After a Deliverance from Danger.

O God, who by the Angel of Thy presence hast this day delivered *me*, that *I* may still walk before Thee in the light of the living, make *me* truly sensible of this Thy mercy, and of *my* dependence upon Thee for life, health, and safety. Grant that the days which Thou hast added unto *me* may be spent in Thy service, and keep *me* ever, *I* beseech Thee, under the shadow of Thy wings; through Jesus Christ our Lord. *Amen.*

After a Death in the Family.

TO BE USED TILL THE BURIAL.

O God, who orderest all things in heaven and in earth, who hast been pleased to take from us Thy servant N., to our great grief and sorrow, enable us to submit in faith and patience to this Thy dispensation, and both to see and feel Thy love and mercy in it. As Thou hast given, so hast Thou taken away: blessed be Thy Name, O Lord. Teach us who are still left to profit by this warning, and so to number our days, that we may apply our hearts unto wisdom. Protect, and sanctify, and guide us to the end, that living in Thy faith and fear we may be gathered to Thy saints in peace, through Him who died for us, Christ Jesus our Redeemer. *Amen.*

After the Funeral.

TO BE USED FOR SEVEN DAYS.

O God, our heavenly Father, who by Thy holy Apostles has taught us not to be sorry as men without hope for them that sleep in Thee, comfort us,

I pray Thee, O Lord, for this Thy servant, whom we have lately commended to Thy merciful care and keeping until the day of Jesus Christ, and graciously grant unto us all, that being raised from the death of sin unto the life of righteousness, through the effectual working of Thy blessed Spirit, we may hereafter in our mortal bodies be raised and quickened by the same Spirit unto life eternal in the heavens; through Jesus Christ, Thy Son, our Lord, who is the first fruits of them that sleep, the King and Captain of Thy redeemed. *Amen.*

At a Season of Family Misfortune.

O God, almighty and merciful, who hast visited our offence with the rod, and our sin with scourges, relieve us, *I* most humbly beseech Thee, from the burden which Thou hast been pleased to lay upon us, or give us grace so to receive and bear it, that it may be good for us hereafter to have been thus afflicted. Leave us not to our own thoughts or wisdom, lest we be tempted to distrust Thy mercy, and to seek help or comfort in ways displeasing unto Thee. Enable us both now and always to wait humbly upon Thy will, and by patient continuance in well-doing, by faith towards Thee, and charity towards all mankind, to seek those never-ending joys which Thou hast promised in Jesus Christ our Lord. *Amen.*

At a Season of Public Calamity.

O God, the Judge of nations, look mercifully, *I* pray Thee, on our afflicted country, which Thou hast most justly visited with *one* of Thy four sore judg-

ments.[1] Give us repentance for those many and most grievous sins by which we have provoked Thy wrath. Remove Thy hand from us, lest we perish. Consider, O Lord, and deliver the poor, the needy also, and him that hath no helper. Preserve us Thy servants amid the dangers and misfortunes of this unhappy time. Pour out Thy Spirit upon us and upon all Thy people, that supplication and prayer may rise to Thee on every side, and that awakened by Thy warnings we may learn righteousness, and dwell henceforth in safety under the shadow of Thy wings; through Jesus Christ our Lord. *Amen.*

[1] Ezek. xiv. 21.

Prayers for Particular Graces.

For the Love of God, which is the First Part of Charity.

O God, the God of all goodness and all grace, who art worthy of a greater love than we can either give or understand, fill my heart, I beseech Thee, with such love toward Thee as may cast out all sloth and fear, that nothing may seem too hard for me to do or to suffer in obedience to Thee; and grant that by thus loving Thee I may become daily more like unto Thee, and finally obtain the crown of life, which Thou hast promised to those that love Thee; through Jesus Christ our Lord. Amen.

For the Love of Man, which is the Second Part of Charity.

Merciful Lord, who by Thy dear Son Jesus Christ hast given us a new commandment, that we should love one another, enkindle in me, I beseech Thee, the spirit of fervent charity, that I may love others as myself, and be able to rejoice in their joy and grieve in their grief, that I may readily forego my own will for another's good, may be compassionate and helpful in every time of need, and do unto all as I would they should do unto me. Put away from me all bitterness and wrath, and anger and evil-speaking, with all malice. Give me grace to bear unkindness

and wrong with patience, and to behave gently to the froward, to forgive from my heart and to render good for evil, even as Thou, O God, for Christ's sake hast forgiven me, and turned Thine anger into love and Thy chastisements into mercy. And this I beg for the same Jesus Christ's sake, our only Mediator and Redeemer. Amen.

For Chastity.

O Lord, our heavenly Father, to whom our inmost thoughts are known, and who hast warned us that without holiness we shall never behold Thee, defend me, I beseech Thee, both in body and mind, from every taint and stain of fleshly sin. Set a watch before mine eyes, lest death find an entrance there, and seal mine ears to every word that may pollute. Let no unhallowed fire burn in the temple wherein Thou deignest to dwell. O cleanse me, and sanctify me, and make me wholly Thine, that I may love Thee with an entire and perfect love, and may glorify Thee in my body and in my spirit, which are Thine; through Jesus Christ our Lord. Amen.

For Contentment.

O God, our heavenly Father, who knowest what we need before we ask, and hast promised that Thou wilt never leave me nor forsake me, enable me, I beseech Thee, in whatever state I am, to place all my trust and hope in Thee, and therewith to be content. Preserve me from the desire and love of earthly good. When Thou dost withhold or withdraw Thy gracious gifts, teach me to say, Thy will

be done, and not to regard Thy favours as my due. Give me grace to receive evil as well as good at Thy hand, and to take every cross that I am called to bear as a part of the deserved penalty of sin, that being meekly subject unto Thy blessed will, I may enjoy a quiet mind, and abide in Thy peace unto my life's end; through Jesus Christ, Thy Son, our Lord. Amen.

For Contrition.

O merciful Lord God, who art ever ready to accept the offering of a contrite and broken heart, create in me, I most earnestly beseech Thee, a deep and lasting sense of my great sinfulness and danger. O that I may consider and lay to heart the dreadful doom of those who will knock at the closed door, but knock in vain,—the horror of that outer darkness which no beam of Thy love will ever pierce,—the despair and desolation of lost souls. O that Thy terrors may at length subdue this heart, which Thy goodness has failed to melt. Give me sorrow, deep sorrow, O God, and add grief to my sorrow, if by any means I may be brought to fear and loathe sin, and be converted, and Thou heal me. Hear me, O Lord, and be merciful unto me, through the mediation of our only Saviour, Thy most dearly beloved Son, Jesus Christ. Amen.

For Devotion.

O God, the Judge of all, who knowest what is in man, and requirest truth in the inward parts, vouchsafe to me, I humbly beseech Thee, the Spirit

of grace and supplication, that I may not draw near to Thee with my lips while my heart is far from Thee. So cleanse my affections and rule my thoughts, that I may be able to seek Thee with my whole heart, to serve Thee with fear, and rejoice unto Thee with reverence. Give me grace always to pray and not to faint. When Thou for my sins dost hide Thy face from me, enable me to wait patiently upon Thee, until Thou incline unto me and hear me. Let Thy Holy Spirit help my infirmities; and pray with me, and plead for me, that my offerings may be holy and well-pleasing unto Thee; through our Great High Priest and perpetual Intercessor, Thy Son, Christ Jesus. Amen.

For Diligence.

O God, who by the example of Thy dear Son hast warned us that we should work Thy works while it is day, before the night cometh when no man can work, keep me from all sloth and idleness, and from the misuse of those talents which Thou hast committed to my trust. Enable me to perform the several duties of my state and calling with such care and diligence, that my work may never be reproved in Thy sight; and forasmuch as the needful business of this life is apt to steal away my heart from Thee, give me grace to remember that I have a Master in heaven, and to do everything in singleness of heart, as unto Thee, and not unto men, that of Thee I may receive the reward of the inheritance, which Thou hast promised in Thy Son, our Saviour Jesus Christ. Amen.

For Faith.

O God, whom without faith it is not possible to please, grant that I may with such assurance receive the unsearchable mysteries of Thy truth, and embrace Thy gracious promises, that faith may be counted unto me for righteousness, and all my words and works may be acceptable to Thee. Give me grace to walk always as in Thy presence, and to live by the word that proceedeth out of Thy mouth, that I may use this world as not abusing it, and through things seen and temporal may ascend, as Thou shalt lead, to the things that are eternal; through Jesus Christ our Lord. Amen.

For the Fear of God.

O God, almighty and terrible, Thou God to whom vengeance belongeth, endue me, I beseech Thee, with such an awful sense of Thy just anger against sin, that I may flee from every approach to it as from the gates of hell. Keep me from presuming upon Thy goodness and long-suffering, and from thinking lightly of anything that is displeasing unto Thee. Give me grace to watch continually against the assaults and snares of Satan, and to remember always, and to lay deeply to heart, that it is an evil and bitter thing to depart from Thy fear. Grant this, O Lord, for Thine only Son Jesus Christ's sake. Amen.

For Spiritual Gifts.

Send down, I pray Thee, O merciful Lord God Thy gracious and free Spirit, that He may abide in

me, as in a temple prepared for Thee, and bear witness with my spirit that I am Thy child. Hearken to His voice in my prayer, as He maketh intercession for me. Vouchsafe that He may abundantly receive of Thine and of Thy Christ's, and show it unto me. Enlighten me by His light, and quicken me by His life-giving life; penetrate and soften this hard heart by the sweet influences of His love, and purge away my dross by the searching fire of His holiness, that through His blessed help and inspiration I may find strength in weakness, guidance in doubts and difficulty, comfort in trouble, liberty in bondage, and, being conformed to the image of Thy dear Son, may be well-pleasing unto Thee. Grant this, O Father, for the same Thy Son Jesus Christ's sake, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

For Growth in Grace.

Almighty and everlasting God, who, being perfect Thyself, dost bid Thy servants aspire unto perfection, convince me, merciful Lord, ever more and more of my deep sinfulness, and make me continually mindful of my repeated backslidings, that I may never, either from sloth or self-sufficiency, stop short in the way of life, but forgetting those things which are behind, and reaching forth unto those which are before, may press toward the mark for the prize of Thy high calling in Christ Jesus our Lord. Strengthen in me the things which remain, and are ready to die. Enable me by Thy grace to overcome the world, to crucify the flesh, and abolish the whole body of sin. Bring all my thoughts and desires into subjection to

Thy holy will, and stablish me in every good word and work. O that I may seek Thee with my whole heart! That I may hunger and thirst after righteousness, until I be filled! That I may go from strength to strength, until I appear before Thee in Zion! Hear me and answer me, O Lord, for the sake of Jesus Christ, our only Mediator and Redeemer. Amen.

For Heavenly-mindedness.

O God, our heavenly Father, who knowest how easily we are enslaved to earthly joys and cares, inflame my soul, I beseech Thee, with the fervent and pure love of Thee, and by Thy holy inspirations lift up my heart to things above. Vouchsafe to grant me, as I am able to bear it, some present taste and feeling of Thy graciousness, for an earnest of those heavenly joys which Thou hast in store for them that love Thee. Lead Thou me upward, day by day, unto Thy holy hill and to Thy dwelling, that abiding with Thee here in spirit and in will I may hereafter praise Thee for ever within the gates of Thy heavenly Zion. Hearken, O Lord, and fulfil my desire, for the sake of Him who has gone thither before to prepare a place for me, that where He is I may be also, through Thy mercy in Him, our only Advocate and Intercessor. Amen.

For Honesty.

O God, the Judge of all men, whose eyes look upon the thing that is equal, cleanse Thou my heart from all deceit and wrong, and wash my hands in innocency. In all my dealings give me a hearty desire

to render unto every man his due, and to do unto others as I would that they should do unto me. If I have done any wrong to any man, convince me of my sin, and give me grace to restore fourfold. Let me never think to help myself in trouble by the use of unlawful means. Let integrity and uprightness preserve me. Incline my heart unto Thy testimonies, and not to covetousness, that walking in simplicity and godly sincerity I may always have a conscience void of offence toward Thee and toward men; through Jesus Christ, Thy Son, our Lord. Amen.

For Hope.

Almighty and everlasting God, our heavenly Father, who hast prepared for them that love Thee things better than the eye hath seen, or the heart of man conceived, grant, I beseech Thee, that, amid the manifold temptations and disquiets of this sinful world, I may be ever stayed upon the blessed hope of everlasting life, as on an anchor of the soul both sure and steadfast. In all Thy visitations cause me to know and feel that, if my sins are great, Thy mercy and long-suffering are greater, that I may thankfully and joyfully embrace Thy gracious pardon, and abounding in hope through the power of the Holy Ghost may serve Thee without fear in righteousness and holiness before Thee all the days of my life; through Jesus Christ, Thy Son, our Lord. Amen.

For Humility.

O God, the high and lofty One, who inhabitest eternity, yet deignest to dwell with him that is of a

contrite and humble spirit, mercifully grant unto Thy servant, that laying to heart my deep sinfulness and offences without number against Thee, I may be lowly in my own eyes, and contented to be little esteemed among men. Keep me from the great sin and folly of trusting to myself, to my own imagined goodness, strength, or wisdom. Restrain me by Thy good Spirit, that I exercise not myself in great matters, that are too high for me. Give me grace to obey those who are set over me, to honour all in authority, and to esteem others better than myself. Teach me, O merciful Lord, so to follow Thy Blessed Son in His humility and lowliness, that, when He shall come again to judge the world, I may be exalted with Him in glory everlasting; through the same, Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, now and for evermore. Amen.

For Spiritual Joy.

Almighty and most merciful God, who didst send Thine Only-begotten Son into the world, that He might give to them that mourn beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, temper, I beseech Thee, Thy Fatherly corrections of Thy servant with the secret comforts of Thy grace; and forasmuch as I do renounce the false pleasures of this wicked world, refresh my soul with present gladness, and with the sweet hope of heavenly joys, by a perpetual unction from the Holy One, even by the Oil of Gladness, wherewith He is Himself anointed; through the same Jesus Christ, our most blessed Lord and Saviour. Amen.

For Meekness.

O merciful Father, who to the meek of heart hast promised both the blessings of the life that now is and the sure hope of an inheritance in heaven, impart to me, I beseech Thee, of that spirit of meekness which was in Thy beloved Son, that taking His yoke upon me, and learning of Him, I may be patient under every provocation, apt to forgive injuries, easy to be entreated, forbearing toward those that oppose themselves, and thus, endeavouring to avoid strife, and to live peaceably with all men, I may in Him find rest unto my soul; through the same, Jesus Christ our Lord. Amen.

For Mortification.

Almighty and everlasting God, whose Only-begotten Son was pleased in our flesh to be made perfect through sufferings, and hath commanded us, if we would come after Him, to deny ourselves and take up our cross daily, mercifully grant unto Thy servant the spirit of mortification and self-denial, that being delivered from the bondage of corruption I may obey Thee with a willing mind, and find delight in Thy commandments. Give me power over the sinful desires and affections of the flesh, and grace to put from me the love of earthly pleasure, ease, profit, and honour. Enable me to use a wise abstinence from things lawful, that I be not brought under the power of the creatures, and may have strength to withstand when tempted. Teach me how to use this world as not abusing it, and, whatever befall me here, to prefer Thy ordering to my own choice, even

as I am taught by the holy example of Thy dear Son; that having watched with Him the one hour of this mortal life, and being crucified with Him to sin, I may be raised to live again with Him in glory everlasting; to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

For Obedience.

O Lord, our heavenly Father, to whom are due the perfect services of men and angels, who didst make all things for Thyself, and, when we had fallen by disobedience, didst anew create us in Christ Jesus unto good works, breathe into my soul such love for Thee, my Maker and Redeemer, that I may obey Thee with my whole heart, and seek no other happiness than that which comes from Thee. Restrain and rule me by Thy grace, that I may never wilfully allow myself in anything displeasing unto Thee, or knowingly neglect one duty, but may study to keep Thy whole law, and have respect unto all Thy commandments. Bring every desire and every thought of my heart into conformity with Thy holy will. Show me Thy ways, and teach me Thy paths; for without Thee I can do nothing. Thou art my strength and my salvation. O let Thy loving Spirit lead me forth into the land of righteousness; through Jesus Christ our Lord. Amen.

For Patience in Adversity.

Almighty and merciful God, who dost not willingly afflict or grieve the children of men, but, as a Father, dost correct us for our profit, that we may be par-

takers of Thy holiness, most humbly I beseech Thee to grant that both in this present trial, and in whatever other may befall me, I may possess my soul in patience, and meekly submit myself to Thy chastising hand. Show me the evil of my doings, and wherefore I am thus visited. Make me willing to bear a far heavier burden, rather than lose the precious fruits of righteousness, which may be mine through a patient endurance of affliction. Give me a deep sense of Thy great goodness in thus calling me to repentance and amendment of my sinful life. Assist me now and evermore by Thy grace, that being through suffering conformed unto the image of Him who suffered for me, I may at length attain to everlasting rest; through the same, Jesus Christ, Thy Son, our Lord. Amen.

For Perseverance.

O God, our righteousness and strength, establish, I beseech Thee, the thing that Thou hast wrought in me, and confirm me unto the end in Thy faith, and fear, and love. Forsake me not, lest I forsake Thee; but by Thy power succour me, that I may not become weary in well-doing, nor fall by any temptation, nor faint when I am rebuked by Thee. Uphold and quicken me by Thy good Spirit, that, laying aside every weight, and the sin that doth so easily beset me, I may run with patience the race that is set before me, and being found faithful unto death may receive a crown of life, through Thy mercy in Christ Jesus our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

For Power to conquer our Enemies.

O God, almighty and merciful, who better than ourselves dost know both the power of our enemies and our weakness to resist them, take me, I beseech Thee, under Thy most gracious protection, and so enlighten me by Thy wisdom, and strengthen me by Thy grace, that I may be able to withstand in the evil day. Save me, O Lord, from all the subtle snares of worldly honour and advantage, from all the deceitful lusts of my own sinful heart, from all the illusions and suggestions of the devil, that, overcoming in Thy might, even as the Captain of our salvation hath overcome, I may sit with Him on His Throne in Thy kingdom of endless peace; through the same, Jesus Christ, Thy Son, our Lord. Amen.

For the Remembrance of Death.

O Lord, our heavenly Father, who hast appointed unto all men once to die, and after that the judgment, and forasmuch as we know not what an hour may bring forth, hast commanded us to watch and pray, and to be always ready, inspire me, I beseech Thee, with a lively sense of the uncertainty of life, and of the greatness of the work which Thou hast given me to do. Give me grace always to consider my latter end, and earnestly to prepare to meet it; that looking for and hasting day by day unto the coming of the Lord Jesus, I may pass through the gate of death into the kingdom of eternal life; through the same, Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

For Resolution and Readiness.

Be present with me, O Lord, in all my saving trials, and so govern me by Thy grace, that I may be able both to discern the better part, and to cleave to it heartily. Suffer me not, O merciful Father, to loiter one moment in the broad road of ruin. Preserve me from the slavery of evil custom, from the snares of bad example, and from the fear of man. Give me grace to abhor and to eschew whatever bears the mark of sin and Satan, and earnestly to seek, and steadfastly to pursue, all things pertaining unto life and godliness. Let me never shrink back, in fear or sloth, when Thou, O God, dost call. Let me never decline the cross which Thou in mercy wouldst lay upon me. Strengthen me to strive manfully against every foe, and to endure hardness as a good soldier of Jesus Christ, that He may overcome in me, and I in Him; through the same, Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

For the Right Use of earthly Good.

Almighty God, the Fountain of all goodness, impart to me, I pray Thee, with each earthly blessing that Thou dost bestow, so large a measure of Thy grace, that I may never turn Thy gifts into a snare or occasion of falling. Make me duly thankful for Thy past favours, mercies, and deliverances, entirely submissive unto Thee in good and evil, and trustful, even against sight, in Thy eternal love. Enable me to bear in mind that whatever I have received is Thine, to be employed according to Thy will, to the

furtherance of Thy glory, and the benefit of Thy creatures. Give me a heart always to prefer things heavenly to things earthly, that seeking first Thy kingdom and righteousness I may by Thy mercy obtain the promise both of the life that now is, and of that which is to come, through the merits and mediation of Jesus Christ, our only Saviour and Redeemer. Amen.

For Sincerity and Truthfulness.

O God, our Master and our Judge, who requirest truth in the inward parts, cleanse me, I beseech Thee, from all deceit and guile, from all hypocrisy and false pretence. Endue me with a love of truth, and courage to speak and to maintain it. Let all that I do be done in simplicity and godly sincerity. Make me both towards Thee and men what I would wish to seem, and ought to be. Give me grace, O blessed Lord, to behold Thee ever present, about me and within me, the witness and recorder of my thoughts, words, and deeds, that I may do all things heartily as unto Thee, and may live to Thee alone; through Jesus Christ, Thy Son, our Lord. Amen.

For Temperance.

O merciful Lord God, who knowest whereof we are made, and how easily we do abuse Thy goodness to our own hurt and Thy dishonour, give me grace so to use the food of the body, that it may never through my folly become poison to the soul. Enable me to put such a restraint on the desires of nature, that I may at all times hear Thy call, and be ready

to follow Thee, whithersoever Thou wouldst have me go. O that I may in the might of Thy Spirit renounce the pleasures of the world and of the flesh, and hungering and thirsting after righteousness may be filled with Thy heavenly promises; through Jesus Christ our Lord. Amen.

For Thankfulness.

O God, the Giver of all good, from whom I receive daily far greater benefits than I can either understand or know, impart with them, I beseech Thee, a true and lively sense of Thy unceasing goodness to Thy unworthy servant. Increase my thankfulness for all Thy gifts and mercies both to my soul and body; and, as I grow in thankfulness, cause me to grow in love, that loving Thee above all things I may be willing to forego, if it be Thy will, all earthly gifts and blessings, and be able to thank Thee, as well for that which Thou takest away, as for that which Thou hast given. Endue me also with a spirit of thankfulness towards man. Grant that I may be ever ready to acknowledge the kindness of others, and studious to repay them, to the maintenance of mutual love and charity, and to the promotion of Thy glory. Hear me, O merciful Father, for the sake of Thy beloved Son, our Saviour Jesus Christ. Amen.

For Trust in God.

O God, our heavenly Father, who hast promised to keep him in perfect peace whose mind is stayed on Thee, enable me in all adversities and trials to put my whole trust in Thy love and mercy, and

to be willing, and even desirous, that Thou shouldst choose for me both the time and the manner of Thy help. Grant that I may never look to aught earthly for the peace that Thou alone canst give, or think to benefit myself by means not blessed by Thee. Knit me to Thee by the strong bands of faith and love, and lead me by the paths that Thou knowest to everlasting rest in Thee; through Jesus Christ, Thy Son, our Lord. Amen.

For Watchfulness.

Almighty and most merciful God, who by Thy Son Jesus Christ hast graciously warned us that the way of life is narrow, and beset with many and great dangers, make me, I pray Thee, always sensible of my own frailty, watchful against the wiles and assaults of the enemy, and diligent to seek Thy help and protection. Give me wisdom to discern the beginnings of evil, to avoid every place of temptation and occasion of falling, and never to despise little things, lest I fall unawares by little and little. Uphold and keep me in this fear throughout my pilgrimage on earth, that the Lord, when He cometh, may find me watching, and prepared to follow Him; through the same, Jesus Christ, Thy Son, our Lord. Amen.

For Wisdom.

O God, the Father of Lights, who layest up wisdom for the righteous, and preservest the way of Thy saints, grant that by Thy grace my life may be so ordered in Thy faith and fear, that in all perplexities and doubts I may be safe under the

heavenly governance of Thy blessed Spirit. Let no infirmity or sinful prejudice have power to draw me from the better part. Be Thou my guide and my counsellor. Send forth Thy light and Thy truth, that they may lead me. Endue me with a right judgment in all things, that I may know that which Thou wouldst have me do, and in all my works and ways may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

For Zeal.

Almighty God, who by Thy holy Apostle hast taught us that it is good to be zealously affected in a good thing, inspire me, I beseech Thee, with such a love of Thy truth and zeal for Thy honour, that Thy service may become perfect freedom, and labour assigned by Thee may be my chosen rest. Give me courage manfully to confess Thee before men, and to contend earnestly, when need arise, for the faith delivered to the saints. Yet grant me withal, O blessed Lord, the spirit of Christian charity, that I may count no man as an enemy, but may speak truth in love, and behave with meekness towards those that oppose themselves, lest I hinder Thy word by my sin, and forfeit Thy blessing. And this I beg for Jesus Christ's sake, our only Mediator and Redeemer. Amen.

An Expansion of the Lord's Prayer.

O God, the Maker of all men,

O God, the Father of spirits,

Teach me to love all whom Thou hast made, and to pray for them as for myself.

Let me not cut myself off from my fellow-men through pride or selfishness, or any other evil thing, lest at the same time I cut myself off from Thee.

O Father of my soul, who hast chosen me and adopted me in Christ Jesus Thy Son, inspire me with a filial love of Thee, with a trust in Thy goodness, and a brotherly affection towards all Thy children for Thy sake.

Lift up my heart unto Thee, O Thou who sittest in the heavens.

Withdraw my affection from the things that perish, and fix it on that inheritance, incorruptible and undefiled, and that fadeth not away, which Thou hast reserved in heaven for me.

For Thou art the First and the Greatest, the Beginning and the End, the High and Holy One that inhabitest eternity.

In Thee are the well-springs of all life, of holiness and joy.

O Lord, our Governor, how excellent is Thy Name in all the world.

Blessed be Thy glorious Name, which is exalted above all blessing and praise.

Thou hast made all things for Thyself. O grant that I, who am Thy creature, may glorify Thee both in my body and in my spirit, which are Thine.

Send forth the rod of Thy power. Subdue the prince of this world. Abash the wicked. Sustain and confirm the good.

Make Thy ways to be known upon earth, that the kingdoms of this world may become the kingdoms of Thy Christ.

Set up Thy kingdom in my heart, O Lord, and bring all things within me into subjection to Thy holy will.

For this is Thy will, O Lord, even my sanctification, that being made like unto Thee I may be happy in Thee, now and for ever.

Thou didst create me, that I might obey Thee. O give me understanding that I may know Thy will, and grace that I may do it.

O God, who rulest in the heavens, ordering the stars in their courses by a law which shall not be broken, so govern and direct me by Thy good Spirit, that I may never turn aside from Thy way and from the path of Thy commandments.

O Thou, whom the holy angels above do serve with a perfect service, with mercy look down on me, and on Thy whole Church below. Inspire us with a portion of their zeal and love, and grant us some foretaste of their blessedness.

Thou art the Author of all good, the Well-spring of

life, the Giver of all things that sustain and comfort life.

Send down Thy blessing on the earth which Thou hast cursed, that it may give seed to the sower and bread to the eater.

Thou hast ordained that man should eat bread in the sweat of his brow: enable me to do cheerfully the work which Thou appointest for me, and to be content with such fruits of my labour as Thou art pleased to grant.

Save me from restless desires, and faithless fears.

Teach me to live from day to day upon Thy word and promises.

Pour out Thy grace, I beseech Thee, upon all conditions of men among us, that those who abound may impart more freely to those who have need, and that all may be thankful.

Yet most unworthy am I, O Lord, to ask anything of Thee for myself or others.

I deserve not Thy blessings; I am less than the least of Thy mercies.

I am laden with iniquities, and pressed down with sin.

Yet I beseech Thee, O Father of mercies, not to leave me to the evils which I have deserved, which I have chosen. Have pity on my infirmities, and pardon my offences.

Impart to me of Thine own Spirit of love, that I may forgive others, as I hope to be forgiven by Thee.

And by Thy grace, O merciful Lord, uphold me lest I offend again, and heap unto myself wrath against the day of wrath.

For, unless Thou strengthen and protect me, I cannot but fall.

O be Thou my shield and my stay. Hold up my goings in Thy way.

Suffer me not to be tempted above that I am able.

With every temptation that Thou art pleased to permit, O make for me a way of escape.

O keep me from that hour of temptation which shall come upon all the world.

Save me from the hand of the wicked one, from his assaults and wiles, and from all the powers of darkness:

From the plague of my own heart, from worldly joy or overpowering sorrow, from wicked principles, from heresy and error, from evil desires and thoughts, from wrongful judgments, and false prejudice.

Protect me from the wrath and malice of man, from unexpected death and evil accidents.

Uphold and keep me by Thy power in every chastisement and trial, wherewith Thou art pleased for my good to visit me.

Be gracious unto the work of Thy hands, O merciful Lord God. Shine into the dark places of the earth that are full of cruelty. Break the rod of the oppressor, and let the captive go free.

Ease the hard yoke and heavy burden under which Thy creation groans.

For the world is Thine, and all things in it. Thou art the Lord of heaven and earth, of angels and of men.

Thou art great, and doest wondrous things. Thou art God alone.

Of perfect goodness, wisdom, holiness; uncreated, eternal, infinite; worthy of all honour, love, fear, reverence, and worship, from all whom Thou hast made.

Hear me, O Father, for His sake who hath taught us how to pray, who hath told us that whatever we ask of Thee in His Name Thou wilt give, who Himself ever prayeth for us, Jesus Christ the Righteous. Amen.

Another Expansion of the Lord's Prayer.

O God, the Creator of all things visible and invisible,

O God, the God of the spirits of all flesh,

O God, our Father in Christ Jesus, through whom Thou hast given us the Spirit of adoption, the pledge of our eternal inheritance,

Hear Thou in heaven Thy dwelling-place, and when Thou hearest, forgive.

Hearken unto my prayer to fulfil it, to my own good, and to the good of all for whom I ought to pray.

Give me grace to approach Thee with due reverence and fear; and to be in awe, because Thou art nigh.

Grant that I may never pray to Thee with polluted lips, nor offer the sacrifice of the wicked.

Endue me with a zeal for Thine honour, Thy day, Thy word, Thy house, and all Thine ordinances.

Whatsoever I do, let it be done to Thy glory.

O that Thy word may have free course upon the earth, and may be glorified.

Increase the faith, make perfect the obedience of those who know and serve Thee.

Extend the borders of Thy kingdom over all tribes and families of men; and grant that I may both work and give, as well as pray, for this most blessed end.

Move our hearts to pity for them that sit in darkness and in the shadow of death.

Multiply the messengers of Thy grace, and bless their labours to the salvation of their hearers, and to Thy glory.

O that we had but the heart to understand, how blessed a thing it is to fear and to obey the Lord.

Behold, Lord, my heart is in Thy hand, and Thou canst turn it whithersoever Thou wilt.

Teach me, I pray Thee, and enable me to serve Thee upon earth as the blessed angels serve Thee in heaven.

O that my ways were made so direct that I might keep Thy statutes.

I will run the way of Thy commandments, when Thou hast set my heart at liberty.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season.

Thou knowest, O heavenly Father, all those things that I have need of. Enable me to wait in faith upon Thy goodness and bounty. Only give Thy blessing with that which Thou shalt provide for me.

And while Thou dost cherish by Thy gifts the life

that now is, leave not my soul without that Living Bread which came down from heaven, which whoso eats shall live for ever.

And, O merciful Father, that I may be made capable of this grace, cleanse me from the sins by which I have grieved Thy Spirit, and opposed Thy purposes of mercy.

Root out all malice from my soul, that I may never ask Thy forgiveness with an unforgiving spirit. Bruise this hard heart, O Lord; give me tears of grief, and blushes of shame. Let the remembrance of mine iniquities press heavily upon my soul, until I come for help to Thee, and to the Deliverer whom Thou hast sent.

Stretch forth Thy hand, Thou good Shepherd, and lead Thy poor wanderer home.

O be merciful unto me. Heal my soul; for I have sinned against Thee.

And against Thee, O Lord, shall I continually sin, unless Thou restrain and strengthen me.

For in me there is no good thing, and without Thy guiding and sustaining grace I cannot but go astray and fall.

Hold Thou up my goings in Thy paths, that my footsteps slip not.

If it be Thy will that I should be tried, preserve me from giving place to sin one single moment.

Make me always watchful and full of prayer, lest the enemy find occasion and destroy me.

In every temptation let me fly unto Thee, who alone canst help and keep me.

Arm me against the bad influences and examples of this sinful world.

Leave me not to the power of my own corrupt heart.

Defend me against that wicked one, who is ever seeking to destroy me.

Under Thy Fatherly protection I humbly desire to live both now and evermore.

Be with me in every danger, whether of soul or body. Keep me as the apple of an eye. Hide me under the shadow of Thy wings.

For Thou art God, even Thou alone, and to Thee only can I come for grace, comfort, and salvation.

Thou sittest on the Throne of Thy holiness, and Thy kingdom ruleth over all.

Thou hast made the earth by Thy power, Thou hast established the world by Thy wisdom, and hast stretched out the heaven by Thy understanding.

Thy Name only is excellent, and Thy praise above heaven and earth.

In the Name of Jesus Christ, through whom alone I have access with confidence to Thee, O Father, I humbly offer up this sacrifice of prayer and praise. Amen.

A DEVOTIONAL EXPANSION AND PARAPHRASE

OF

The Apostles' Creed.

O Lord, be Thou my God; for THOU ART GOD ALONE.

Thy throne is from everlasting. Thou art the First and the Last, and besides Thee there is no God.

Glorious art Thou in holiness, INFINITE IN POWER, wisdom, and goodness; and Thy mercy is over all Thy works.

THOU HAST CREATED ALL THINGS, and for Thy pleasure they are, and were created.

Thou art the FATHER of spirits, of men, and angels. In Thee do we live, and move, and have our being.

From Thee by an eternal generation is the everlasting, Only-begotten, Son.

From Thee by an eternal procession is the Holy Ghost, the Comforter.

Thou didst create man in holiness, after Thine own image and similitude, a little lower than the angels.

But we have fallen; we have defiled ourselves with sin; we have chosen evil before good.

Yet dost Thou still bear with us, still offer life to those who have preferred death.

Glory be to Thee, O Father, who didst so love the world that, to redeem it, Thou hast given Thine ONLY-BEGOTTEN AND BELOVED SON.

Glory be to Thee, O Son, who didst come to seek and save that which was lost; to deliver us by Thine own sufferings from sin, and from the punishment which through sin we have deserved.

Blessed art Thou, O Jesus, Thou rock of my salvation and my refuge.

Blessed art Thou, O CHRIST, anointed above measure with the spirit of power, of truth, and holiness.

For Thee, O Son of man, hath God the Father consecrated,—

To be a King to rule and govern me,—

A Prophet to make known to me His will and truth,—

A Priest to intercede and make atonement for me.

All power is given unto Thee in heaven and earth. Thou art my LORD, and the LORD of all. Unto Thy service do I devote myself. Take me, my Lord and King, and let no other master bear the rule over me.

All thanks and glory be to Thee, who for our salvation wast made man, being CONCEIVED BY THE ETERNAL SPIRIT, and BORN OF A PURE VIRGIN, a man without sin, to redeem mankind from sin.

For this didst Thou endure the helplessness of infancy, and yield obedience to Thine own creatures. For this wast Thou content to toil and weep, and suffer sorrow, want, and pain, to be reproached and put to shame, to be rejected, scorned, CONDEMNED

and CRUCIFIED, by those whom Thou hadst made, by those whom Thou hadst come to bless and save.

Nor didst Thou in DEATH refuse the common lot of man, but gavest THY BODY TO THE TOMB, and THY SOUL TO THE ABODE OF ALL DEPARTED.

And was it for my sake, O merciful Lord, that Thou didst endure and perform all this? Yes! Lord, it was to raise me, and such as I am, deep sunk in sin, that Thou didst descend thus low.

My sins were the thorns that pierced Thy sacred head. My sins were the nails that tore those hands and feet. By Thy stripes have I been healed. By Thy death have I been made alive. Thou hast baptized me into Thy death, Thou hast buried mine offences in Thy grave, that like as THOU WAST RAISED FROM THE DEAD by the glory of the Father, even so I should walk in newness of life.

Crucify, O Lord, I beseech Thee, the old man within me, and destroy the whole body of sin. Sanctify my heart and its desires, that, mortifying all earthly affections, I may seek those things that are above, whither THOU ART GONE BEFORE, where THOU NOW SITTEST ON THE RIGHT HAND OF GOD; that when THOU SHALT COME AGAIN TO BE MY JUDGE, I may find mercy, and obtain an entrance into the kingdom which Thou hast prepared for me.

But, Lord, I am all helpless of myself to do aught good and right; and in vain hadst Thou come and suffered, unless Thou hadst also enabled me to lay hold of Thy salvation. Therefore didst Thou send power from above, even THE HOLY GHOST, the lamp of the soul, the giver of life, to be my guide and teacher, my strengthener, my advocate, and comforter.

Shine into my darkness, O Spirit of truth and light. Show me that which is right, and give me grace to cleave unto it. Support me in my weakness, comfort me in trouble, succour me in temptation.

I thank Thee also, O heavenly Father, for that Thou hast placed me within the fold of Thy HOLY CATHOLIC CHURCH; the city unto which Thou hast said, All my fresh springs shall be in thee.

Keep me in the unity of the One Body, that I may be a living member of Thy Christ; and make me a PARTAKER WITH ALL SAINTS, of every mercy and blessing which Thou dost offer to me in Him.

O God, who hast promised THE PARDON OF ALL SIN to those who with true penitence and an earnest faith turn unto Thee, deliver me, I beseech Thee, from the power of sin, and make me meet to receive forgiveness.

Enable me to forgive others, that I may not shut the door of Thy mercy against my own soul.

Feed me evermore with the Living Bread which came down from heaven, that I may have eternal life, that THIS MY BODY, though sown in corruption, MAY BE RAISED in incorruption, glorious, immortal, spiritual, and dwell in Thy presence in EVERLASTING LIFE; through Jesus Christ our Lord. Amen.

Prayers

BEFORE AND AFTER READING THE SCRIPTURES.

Before.

O Lord, our heavenly Father, who hast promised to give wisdom unto those that ask it faithfully, open my understanding, I beseech Thee, and purify my heart, that in the reading of Thy holy Word I may be able to discern Thy will and truth, and to embrace Thy gracious promises, that being nourished up in the words of faith and of good doctrine I may continually grow in grace and in the knowledge of our Lord Jesus Christ; through Him, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Open Thou mine eyes, that I may see the wondrous things of Thy law.

The righteousness of Thy testimonies is everlasting. O grant me understanding, and I shall live.

ANOTHER.

O God, the Father of lights, who by the entrance of Thy words dost give light unto the soul, pour down on me the spirit of wisdom and understanding, that being taught of Thee in Thy Holy Scriptures I may understand the words of eternal life, and be

made wise unto salvation; through Jesus Christ our Lord. Amen.

Speak, Lord, for Thy servant heareth.

Blessed art Thou, O Lord; O teach me Thy statutes.

After.

Thy word is a lantern unto my feet, and a light unto my paths.

I have sworn, and am steadfastly purposed to keep Thy righteous judgments.

Thy words will I hide in my heart, that I may not sin against Thee.

O that my ways were made so direct, that I might keep Thy statutes!

Prayers in Church

BEFORE AND AFTER SERVICE.

Before.

Behold, Lord, I am in Thy house, in the place where Thine honour dwelleth. Give me grace to draw near to Thee with a humble and contrite heart, and to serve Thee with reverence and godly fear. Do Thou cleanse my heart, and control my thoughts, and direct all my affections unto Thee. Open Thou mine eyes, that I may see the wondrous things of Thy law. Look graciously upon this Thy people that prayeth, and upon Thy whole Church, that worshipping Thee in spirit and in truth we may be accepted in Thy Beloved Son, our Saviour Jesus Christ. Amen.

After.

Blessed art Thou, O God, who hast permitted me again to appear before Thee, and to worship in the courts of Thy house. Reject me not, O merciful Lord, for my unworthiness. Look not upon the coldness and earthliness of my affections, the wanderings and confusion of my thoughts; but pardon the iniquity of my holy things, and graciously accept my offering, for the love of Thy dear Son, Jesus Christ. Amen.

Graces

BEFORE AND AFTER MEAT.

Before.

Bless, O Lord, these Thy gifts, that we may receive them to our benefit and to Thy glory; through Jesus Christ our Lord. Amen.

After.

We give Thee thanks, Almighty Father, for these and all Thy benefits; and we beseech Thee, that by Thy grace we may be made more worthy of them; through Jesus Christ our Lord. Amen.

Ejaculatory Prayers

FOR VARIOUS OCCASIONS.

On any sudden temptation, or the incursion of bad thoughts:—

Lord, save me, or I perish.

Deliver me from mine enemies, O God; defend me from them that rise up against me.

On the occurrence or hearing of anything that brings comfort or pleasure:—

Bless the Lord, O my soul, and forget not all His benefits.

When anything occurs that gives pain:—

The Lord is righteous in all His ways, and holy in all His works.

Not my will, but Thine be done, O Lord.

In sadness and trouble of mind:—

Why art thou so heavy, O my soul, and why art thou so disquieted within me? O put thy trust in God; for I will yet give Him thanks, which is the help of my countenance and my God.

On giving alms, or doing any other work of mercy:—

Forgive, O Lord, my selfish waste of the talents which Thou hast committed to my charge, and give me grace henceforth to love my neighbour as myself.

O Lord Jesu, whatever I do to others do Thou regard as done to Thee, and graciously accept it, for Thine own merits' sake.

On hearing the clock strike:—

My time passeth away like a shadow.
So teach me to number my days, that I may apply my heart unto wisdom.

On its becoming dark:—

The night cometh when no man can work.
Grant that I may work Thy works while it is day.

On its becoming light:—

O send out Thy light and Thy truth, that they may lead me; and bring me unto Thy holy hill and to Thy dwelling.
O Sun of Righteousness, shine with Thy healing beams into my dark soul.

On entering or leaving your house:—

The Lord preserve my going out and my coming in, from this time forth for evermore.

On beginning any work:—

Be with me, O Lord, in all that I do, and bless it to Thy glory.

Prosper Thou the work of our hands upon us: O prosper Thou our handywork.

NOTE.—*It is well to have many such sentences as the foregoing by heart, and to be so familiar with them that they may come into the mind of themselves. They may thus become a great help to piety.*

Prayers for Married Persons.

A FORM TO BE USED BY THE HUSBAND AND WIFE TOGETHER.

The Husband shall say aloud:—

Almighty God, by whose good providence we have been called unto the holy estate of matrimony, endue us with such a measure of Thy Spirit, that we may live therein as becomes those who are heirs together of the grace of life. Make us faithful and affectionate, of the same spirit and of the same mind, willing to bear each other's burdens, and so fulfil the law of Christ. And if infirmity in either, or in both, should ever disturb our perfect peace, enable us humbly to seek forgiveness and readily to forgive, even as Thou for Christ's sake hast forgiven us. Sanctify our love and bless our union, to the increase of Thy glory and the furtherance of our salvation; through Jesus Christ, Thy Son, our Lord. *Amen.*

Husband. Look mercifully upon us, O Lord, from heaven, and bless us.

Wife. Show us Thy ways, O Lord, and teach us Thy paths.

[*When they have children, one of the Prayers for Parents that follow these should be used here.*]

Then shall they together say:—

Our Father which art in heaven, Hallowed be Thy

Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Husband:—

The Lord bless us and keep us: the Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. *Amen.*

Another Form.

O God, who hast consecrated marriage to be a type of the spiritual union that is betwixt Christ and His Church, enable us to show forth in our lives a due sense of its holiness, and due thankfulness for all the blessings, joys, and comforts, of this our married state. Give us grace that we may dwell together according to knowledge, giving all honour, help, and love, the one to the other. Grant that no frailty of our own hearts, nor any device of man or Satan, may ever prevail to divide us in thought or deed, but that we may love each other to the end, out of a pure heart fervently. Make us considerate for each other's good, kind in speech and manner, affectionate and trustful. Sanctify and govern our souls and bodies, that living in obedience to Thy will, and being always in safety under Thy protection, we may have our portion with Thy blessed, both now and evermore; through Jesus Christ our Lord. *Amen.*

Husband. Thou, Lord, only art our hope and our portion in the land of the living.

Wife. Preserve us, O Lord; for in Thee have we put our trust.

[*One of the Prayers for Parents.*]

Our Father, which art in heaven, etc.

The Husband:—

The Lord bless us, and keep us, etc.

A PRAYER FOR MARRIED PERSONS ON THE ANNIVERSARY OF THEIR WEDDING DAY.

To be used immediately after the Lord's Prayer in either of the foregoing forms:—

O merciful Father, who, as on this day, didst join Thy servants together by the holy bond of matrimony, never to be divided so long as we both shall live, assist us, we beseech Thee, by Thy grace and Holy Spirit, in the estate whereunto Thou hast been pleased to call us, and dispose our hearts and our ways unto the attainment of eternal life. Mercifully forgive all that Thou hast hitherto seen amiss in our behaviour towards each other. Purify our affections and sanctify our tempers that our life may be without blame before Thee; and grant, O blessed Lord God, that every year we may grow at once more loving and more heavenly-minded, and thus continually draw nearer to that holy and blessed state in which will be no marrying or giving in marriage; through Jesus Christ, Thy Son, who with Thee and the Holy Ghost ever liveth and reigneth, one God, world without end. *Amen.*

PRAYER OF A HUSBAND FOR HIMSELF AND WIFE.

Almighty God, by whom all things are ordered in heaven and on earth, look graciously, I pray Thee, upon her whom Thou hast given to be the great help and comfort of my earthly pilgrimage. Show her from day to day what Thou wouldst have her do, and be with her and keep her in all her works and ways. Pour on her the riches of Thy grace, and sanctify and bless her. Grant that all things may work together for her good, and may help her forward in the way of life. Let no infirmity or sin of mine ever cause her pain or sorrow. Make me a kind and true husband, able to direct, apt to advise, and ready to assist and comfort her, that we may ever remain in perfect love and peace together, and live according to Thy laws, through Jesus Christ our Lord. **Amen.**

O Lord, send her help from Thy holy place,
And evermore defend her.

PRAYER OF A WIFE FOR HERSELF AND HUSBAND.

Be gracious, I beseech Thee, O Lord, to my dear husband, with whom, by Thy holy ordinance, I have been made one. Cleanse him from all sin, strengthen him in all goodness, pour into his heart the love of Thee, who art alone worthy to be loved.

Make me a loving and true wife, his comforter in care and sorrow, his nurse in sickness, and a help-meet for him in all things. Endue me with a spirit of obedience and humility, of gentleness and patience, of industry and understanding, that I may not neglect the duties, or fail under the temptations of my state. Grant that we may please Thee both in body and soul, and live together in holy love unto our lives' end; through Jesus Christ our Lord. Amen.

O Lord, let Thy mercy be showed upon him.

Let Thy loving-kindness and truth alway preserve him.

Prayer

FOR PARENTS ON BEHALF OF THEIR CHILDREN.

Before the Baptism.

Almighty God, who, to restore our fallen nature, hast ordained a sacrament wherein, being born again of water and the Spirit, we are made Thy children, and inheritors of Thy kingdom, grant, we beseech Thee, unto the dear infant whom Thou hast given us, that *he* may come unto Thy holy Baptism, and, putting on Christ, may evermore grow into His likeness, who is the Second Adam, the man from heaven, our only Mediator and Redeemer. *Amen.*

Embrace *him*, blessed Lord, with the arms of Thy mercy.

Receive *him* into the ark of Thy Church, and evermore watch over and defend *him.*

PRAYERS ON BEHALF OF BAPTIZED CHILDREN.

O blessed Lord, by whose goodness the dear *children*, whom Thou hast given *us*, *have* become Thy *children* also by adoption and grace, give unto Thy *servants* such wisdom from above, that *we* may teach *them* to walk worthily of Thee, *their* Heavenly Father; that living in obedience to Thy word, and ever obeying the godly motions of Thy Spirit, *they* may abide in safety under the shadow of Thy wings,

and at the last attain to Thy eternal peace; through Jesus Christ, Thy Son, our Lord. *Amen.*

Give *them* grace to confess manfully Christ crucified;

And keep *them* in Thy love and fear unto *their* life's end.

Another.

(*Which may also be said by any who have the care of children.*)

O God, who hast intrusted to *our* keeping *these* little *ones* of Thy flock, so guide and assist *us* by Thy good Spirit, that *we* may watch over *them* faithfully, and lead *them* in the paths of truth and righteousness. Preserve *them* from all the snares of Satan. Give *them* pure and steadfast hearts, that *they* may firmly withstand evil, and boldly confess Thee both in *their* words and deeds. Make *them* dutiful to *their* parents, obedient to those who shall be set over *them*, (loving to one another,) and helpful and kind to all. Grant that, as *they* grow in stature and in years, *they* may also grow in grace and in the knowledge of Thy truth, until *they* come to that eternal kingdom which Thou hast promised to all who love and fear Thee; through Jesus Christ, Thy Son, our Lord. *Amen.*

Stablish, O Lord, the thing that Thou hast wrought in *them.*

Faithful art Thou who hast called *them*, who also wilt do it.

A PRAYER ON BEHALF OF SONS AND DAUGHTERS OF RIPER YEARS.

O God, our heavenly Father, who never failest them that hold them fast by Thee, so rule, *we* beseech

Thee, the hearts of *our* dear *children*, that *they* may please Thee both in will and deed, and continue in Thy love unto *their* lives' end.

Let not the evil principles or evil customs of the world ever blind *them* to truth and right. Let not the example or enticement of the wicked ever lead *them* astray from Thee. Wherein *they* do amiss, give *them* grace to repent truly, and to submit in meekness to Thy chastising hand. Restore Thine image in *their* soul, and build *them* up from day to day in spiritual strength and holiness. Assist *them* in *their* several duties, that whatever *they* do may be done in charity and in Thy fear. [Let discord never divide them, but grant that they may be always affectionate, and kind, and helpful to one another.] Whether *they* abound or suffer want, whether sorrow or joy shall be *their* portion here, let all things serve to knit *their* hearts more closely unto Thee, and make *them* more meet for that unchanging and eternal home, which Thou hast promised us in Jesus Christ, our Lord. *Amen.*

Stablish *them*, O Lord, *we* beseech Thee, and keep *them* from all evil.

O send out Thy light and Thy truth, that they may lead *them*, and bring *them* unto Thy holy hill, and to Thy dwelling.

A PRAYER TO BE USED BEFORE THE MARRIAGE OF A SON OR DAUGHTER.

Almighty God, who by Thy power dost order all things in heaven and in earth, sanctify, *we* beseech Thee, and accept the desire and purpose of *our* dear son (*or* daughter), who intends, if it be Thy will, to

take upon *himself* the holy estate of matrimony. Enlighten *him* that *he* may understand its duties, and assist *him* that *he* may fulfil them. Bless *him*, O Lord, and *her* whom Thou hast appointed for *him*. Turn away all evil from their path, and grant that Thy good ordinance may be to them an occasion of good only. Inspire them with unswerving, faithful love, and give them perpetual joy and comfort the one of the other. So govern them by Thy grace, that they may live together in Thy fear, and forward each other in the way of everlasting life; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

A Prayer

FOR THE USE OF A PERSON ABOUT TO BE MARRIED.

O Lord, our heavenly Father, who hast appointed holy matrimony to be the crown and comfort of our estate below, look graciously upon my purpose, I beseech Thee, and grant me the continual aid of Thy most blessed Spirit, lest that which Thou hast ordained for good should be my hindrance in the way of life. Enlighten me by Thy wisdom, sustain and strengthen me by Thy grace, that I may be prepared for the new duties that await me, and not fail in the time of trial. Subdue in me whatever is opposed to that perfect union, in which they ought to live whom Thou hast joined together. Make me kind, helpful and forbearing, humble and unselfish. Give me a pure heart and a chaste mind, sanctify my affections, and raise my whole being unto Thee. Bless her [*or* him] whom Thou hast given me with all the good blessings of earth and heaven, and grant that we may so live here, that, after this changeful life is ended, we may again meet together in the eternal kingdom of the redeemed; through Jesus Christ, Thy Son, our Lord. Amen.

Prayers for the Use of a Family.

NOTICE.

Two offices of Morning and two of Evening Prayer are here provided.

In the longer forms, which occur first, a few responses have been inserted, as useful to keep up the attention and assist devotion, and with a view to impress on the services more of the character of *common* prayer. Those who do not possess the book will do well to make a copy of them, or commit them to memory. When this cannot be done, they may be omitted with the preceding versicles, or the Reader may say both.

The smaller forms are so short that it is hoped that time may always be found for their use in the most busy household; while their language is so simple that almost every family will be able to supply a reader. They may also serve for occasional use, when time fails, where the longer offices are generally said.

Prayers for a Family.

MORNING PRAYER.

The family being assembled, and all composed to reverent attention, the Reader shall begin by saying the following sentence from Holy Scripture:—

The Lord is in His holy temple. Let all the earth keep silence before him.

[*On Sundays and other Holy Days, and during the Christian Seasons, the Proper Sentence for the day shall be inserted here.*[1]]

Then, after a short pause, the Reader shall say one or both of those that follow:—

Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

I said, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin.

Here all shall kneel, and join aloud in this Confession:—

O God, both merciful and just, who hatest sin, but art always ready to receive the returning sinner, we come before Thee confessing our unworthiness, and grieving for our offences. We have not obeyed Thy

[1] See the Proper Sentences immediately after the Prayers for a Family.

voice, nor walked in Thy laws. The imaginations of our heart have been evil every day. We have spoken idle and proud words, nor have we kept ourselves from deeds of sin. We have done evil knowing it to be evil, and although able by Thy grace to refrain from it.

A Petition for Pardon. Yet, as Thou biddest, Lord, we come, trusting in Thy mercy, pleading the infinite merits of Thy Son, relying on the sanctifying grace of Thy Spirit. O cast not out Thy servants in displeasure. Take away our iniquity and receive us graciously, for the sake of Jesus Christ, our Mediator and Redeemer. Amen.

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Psalms for the day, or any other that may be selected, shall then be said or chanted by the family, all standing; and the Psalms ended, a Lesson shall be read from some other part of Holy Scripture; after which the following Confession of Faith shall be said by all, standing:—

I believe in GOD the FATHER ALMIGHTY, Maker of heaven and earth.

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell;

The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of GOD the FATHER ALMIGHTY; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Or this, which should be said by the Reader and the rest in alternate verses:—

We praise Thee, O GOD: We acknowledge Thee to be the Lord.

The holy Church throughout all the world: doth acknowledge Thee;

The FATHER: of an infinite Majesty;

Thine honourable, true: and only SON;

Also the HOLY GHOST: the COMFORTER.

Thou art the King of Glory: O CHRIST.

Thou art the everlasting SON: of the FATHER.

When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of GOD: in the glory of the FATHER.

We believe that Thou shalt come: to be our judge.

We therefore pray Thee, help Thy servants: whom Thou hast redeemed with Thy precious blood.

Then shall the Reader say:—

The Lord be with you.

Answer. And with thy spirit.

Reader. Let us pray.

Then, all kneeling, shall be said one or more of the Proper Collects for the day of the week, and for the season: and note that these and the prayers that follow shall be said aloud by the Reader only, the rest devoutly saying Amen *at the end of each.*

After the aforesaid Collects, the Reader shall proceed thus:—

Be with us, we beseech Thee, O gracious Lord, this day, that we may be preserved in all dangers and temptations, and serving Thee with a whole heart may abide in Thy peace, through Jesus Christ, Thy Son. *Amen.*

Reader. O hold Thou up our goings in Thy paths, that our footsteps slip not.

Answer. Let Thy merciful kindness, O Lord, be upon us, like as we do put our trust in Thee.

[*When the Holy Communion is to be celebrated, let the Reader say here the Collect provided for that occasion.*[1]]

Intercession. Almighty God, from whom all good doth come, visit, we pray Thee, for good Thy holy Church throughout the world. Let Thy perpetual blessing rest upon it, and especially on that part of it which Thou hast planted in this land. Preserve us from all error, renew in us the love of Thy truth, heal our divisions, and lead us ever in thy way. Enlighten, sanctify, and bless those who have the rule over us, particularly the Bishop of this Diocese and the clergy of this place.

Be gracious to the Queen, and all who are in authority under her; that they may live in Thy fear, and labour to promote Thy glory.

Have pity upon all such as are in any affliction or

[1] No. I. of the two Collects at the end of the volume.

distress [particularly upon Thy servants . . . *Here name any for whom the family should pray*], and send them relief and comfort according to their need.

Bless all our friends, reward our benefactors, and forgive our enemies.

Lastly, we beseech Thee to hear our prayers on behalf of those who have never known Thy Name. O send out Thy light and Thy truth among them, and gather them with us in one flock under the one true Shepherd.

All these mercies and blessings we entreat Thee, O Lord, to grant in the Name and through the mediation of Thy Beloved Son, our Saviour, Jesus Christ. *Amen.*

Reader. Thou shalt deliver the poor when he crieth, the needy also, and him that hath no helper.

Answer. Yea, the Lord shall show loving-kindness, and our land shall give her increase.

[*If there be occasion for special intercession, as for one going on a journey, a child to be baptized, or the like, the Prayer provided for use in such a case shall be inserted here.*[1]]

A Thanksgiving. O God, our heavenly Father, in whom we live, and move, and have our being, we give Thee humble thanks for all Thy mercies renewed unto us every morning, for life and health, for food and raiment, for the kind offices and help of man, for the guardianship of Thy holy angels, and for all Thy known and unknown deliverances, helps, and blessings; but above all for the gifts and graces of Thy Holy Spirit, and for the blessed hope of everlasting life.

[1] See the Prayers and Thanksgivings for Particular Occasions.

Grant that we may never forfeit Thy favour by unthankfulness, or by the misuse of Thy good gifts; but that, whether we abound or suffer want, we may receive all things as from Thee, and study to live always in Thy fear, and to Thy glory; through Jesus Christ our Lord. *Amen.*

Reader. Not unto us, not unto us, but unto Thy Name give the praise, for Thy loving mercy and Thy truth's sake.

Answer. For His merciful kindness is ever more and more towards us, and the truth of the Lord endureth for ever.

[*Thanksgivings for particular occasions should be inserted here.*]

[*When metrical psalms or hymns are sung, this will be a suitable place for them.*]

The Concluding Prayer. O God, all righteous and all holy, before whom the highest angels stand charged with folly, regard not, we beseech Thee, the infirmities by which our prayers are marred, but in Thy mercy accept and answer them, through Jesus Christ, the only perfect sacrifice and propitiation for mankind. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

The Reader shall begin by saying the following Sentence from Holy Scripture:—

Let all the earth fear the Lord. Stand in awe of Him, all ye that dwell in the world.

[*On Sundays and other Holy Days, and during the Christian Seasons, the Proper Sentence for the day shall be inserted here.*]

Then, after a short pause, the Reader shall say one or both of those that follow:—

Seek ye the Lord, while He may be found: call ye upon Him, while He is near.

Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Here all shall kneel, and join aloud in this Confession:—

O God, Almighty and Merciful, who resistest the proud, but givest grace unto the humble, we acknowledge that by our sins we have become unworthy of Thy love, and have justly fallen beneath Thy displeasure. We have done amiss and dealt wickedly. It is of Thy mercies that we are not consumed; because Thy compassions fail not.

A Petition for Pardon. Yet bear with us still, O gracious Lord, lest we be castaways. Pardon our trespasses committed against Thee this day, and during our whole life past. Unloose the bonds wherein they hold us; and heal and purify us in the fountain which Thou hast opened for sin, even in the blood of Thy dear Son, our Saviour, Jesus Christ. Amen.

Our Father, which art in heaven, etc.

The Psalms for the day, or some other, shall then be said or chanted; after which a Lesson shall be read from some other part of Holy Scripture; which ended, the following Confession of Faith shall be said by all, standing:—

Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentles, believed on in the world, received up into glory. *Amen.*

Or this, which should be said by the Reader and the rest in alternate verses:—

The Catholic Faith is this: that we worship one GOD in Trinity, and Trinity in Unity.

That the FATHER is GOD, the SON is GOD: and the HOLY GHOST is GOD.

For the right Faith is that we believe and confess: that our LORD JESUS CHRIST, the SON OF GOD, is GOD and man;

That He suffered for our salvation: descended into hell, rose again the third day from the dead;

That he ascended into heaven, and sitteth on the right hand of the FATHER, GOD ALMIGHTY: from whence He shall come to judge the quick and the dead!

At whose coming all men shall rise again with

their bodies : and shall give account for their own works.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then shall the Reader say:—

The Lord be with you.
Answer. And with thy spirit.
Reader. Let us pray.

Then, all kneeling, shall be said the Proper Collects for the day and for the season, after which the Reader shall proceed as follows:—

O God, the keeper of Israel, who neither slumberest nor sleepest, watch over us, we beseech Thee, this night, that no evil accident befall us, nor any harm come nigh our dwelling. Keep us from sin, and from the thought of it. Grant that we may lie down at peace with Thee, and in charity with all men, and may rise refreshed, and ready, in soul and body, to do Thy holy will; through Jesus Christ our Lord. *Amen.*

Reader. Thou shalt preserve us from all evil.
Answer. Yea, it is even Thou that shalt keep our soul.

[*When the Holy Communion has been celebrated, let the Reader say here the Collect provided for that occasion.*[1]]

Intercession. Vouchsafe, we beseech Thee, of Thy mercy, O Lord, to purify and defend Thy Church

[1] No. II. of the Collects which immediately follow the Proper Sentences

throughout the world, and to raise up to it a continual supply of faithful and true pastors.

Direct, strengthen, and bless the Bishop whom Thou hast set over us, and all who labour under him in the word and doctrine; particularly the clergy of this place and neighbourhood.

Be with the Queen of this country, her officers and advisers; that their counsels may be drawn from the fountain of Thy wisdom, and may further the spiritual as well as the temporal good of Thy people.

Be gracious to our relations and friends. Enable us all so to live here that we may dwell together in Thy presence in the world to come.

Comfort and relieve all who are suffering from sickness, want, bereavement, or any other calamity [particularly . . . *Here name any for whom the family should pray*], and give them grace to profit by Thy visitation.

Finally, we implore Thee to pour out Thy Spirit among us for the renewal of that which is decayed, and the building up of that which has been cast down. Call back the wandering and confirm the faithful. Make us all to abound in Thy work, that in due time we may inherit Thy blessing.

And this we beg for Jesus Christ's sake. *Amen.*

Reader. O be favourable and gracious unto Zion Build Thou the walls of Jerusalem.

Answer. O save Thy people, and give Thy blessing on Thine inheritance. Feed them, and set them up for ever.

[*Special intercessions shall be inserted here.*]

A Thanksgiving. O God, the God of all mercy, to whom we owe all that we have, all that we are, vouchsafe to accept our humble thanks for Thy continual goodness to Thy unworthy servants, particularly for the mercies and benefits of the past day. Give us a deep and lively sense of our great and ever-growing debt to Thy long-suffering and love, and grace to show it forth by a zeal for Thy service and for Thy word; through Jesus Christ our Lord. *Amen.*

Reader. Unto Thee, O Lord, do we give thanks. Yea, unto Thee do we give thanks.

Answer. As long as we live will we magnify Thee on this manner, and lift up our hands in Thy Name.

[*Thanksgivings for particular occasions should be inserted here.*]

[*When metrical Psalms or hymns are sung, this will be a suitable place for them.*]

The Concluding Prayer. Forgive, we beseech Thee, gracious Lord, whatever Thou hast seen amiss in this our evening sacrifice of prayer and praise, and mercifully accept it through the merits of our Great High Priest and only Mediator, Jesus Christ the Righteous. *Amen.*

The Lord bless us and keep us. The Lord lift up the light of His countenance upon us, and give us peace, now and for evermore. *Amen.*

PROPER SENTENCES

TO BE USED ON HOLY DAYS AND THROUGH THE CHRISTIAN SEASONS, BEFORE THE FOREGOING MORNING AND EVENING PRAYERS FOR THE USE OF A FAMILY.

SUNDAY.

This is the day which the Lord hath made. We will rejoice and be glad in it. Ps. cxviii. 24.

ADVENT.

First week.

We shall all stand before the judgment-seat of Christ. Rom. xiv. 10.

Second week.

He hath appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained. Acts xvii. 31.

Third week.

The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armour of light. Rom. xiii. 12.

Fourth week.

Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present

world, looking for that blessed hope and the glorious appearing of our great God and our Saviour Jesus Christ. Titus ii. 12, 13.

CHRISTMASTIDE.

TO BE SAID FROM CHRISTMAS EVE (THE EVENING OF DEC. 24) INCLUSIVE UNTIL THE CIRCUMCISION.

Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Isa. ix. 6.

THE CIRCUMCISION. *Jan.* 1.

TO BE USED UNTIL THE EPIPHANY.

God hath given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 9-11.

THE EPIPHANY. *Jan.* 6.

TO BE USED FOR EIGHT DAYS.

In that day there shall be a root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek, and His rest shall be glorious. Isa. xi. 10.

LENT.

First week, from Ash-Wednesday until the first Sunday.

Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously. Hos. xiv. 2.

Second week.

Turn ye to Me with all your heart, and with fasting, and with weeping, and with mourning. Joel ii. 12.

Third week.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Prov. xxviii. 13.

Fourth week.

Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief. Prov. xxviii. 14.

Fifth week.

Repent ye, and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts iii. 19.

Sixth week.

Remember from whence thou art fallen, and repent, and do the first works. Rev. ii. 5.

THE SUNDAY NEXT BEFORE EASTER.

TO BE USED UNTIL GOOD FRIDAY.

The end of all things is at hand. Be ye therefore sober, and watch unto prayer; and above all things

have fervent charity among yourselves. 1 Pet. iv. 7, 8.

GOOD FRIDAY.

Christ our Passover is sacrificed for us. 1 Cor. v. 7.

EASTER EVE.

We are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 4.

EASTER DAY.

TO BE USED FOR EIGHT DAYS.

Christ being raised from the dead, dieth no more. Death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 9-11.

THE ROGATION DAYS,

being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. John xvi. 23.

THE ASCENSION DAY.

TO BE USED FOR EIGHT DAYS.

Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at

the right hand of God, who also maketh intercession for us. Rom. viii. 34.

WHITSUNTIDE.

TO BE USED FOR SEVEN DAYS.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. viii. 1, 2.

TRINITY SUNDAY.

Canst thou by searching find out God? Canst thou find out the Almighty to perfection? Job xi. 7.

SAINTS' DAYS.

APOSTLES, NOT EVANGELISTS.

SS. Andrew, Nov. 30; *Thomas, Dec.* 21; *Matthias, Feb.* 24; *Philip and James, May* 1; *Peter, June* 29; *James, July* 25; *Bartholomew, Aug.* 24; *Simon and Jude, Oct.* 28.

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Verily their sound went into all the earth, and their words unto the ends of the world. Rom. x. 15, 18.

SAINT STEPHEN. *Dec.* 26.

Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven. Matt. x. 32.

EVANGELISTS.

SS. John, Dec. 27; *Mark, April* 25; *Matthew, Sept.* 21; *Luke, Oct.* 18.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 9.

THE INNOCENTS' DAY. *Dec.* 28.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. xviii. 3.

APOSTLES, NOT OF THE TWELVE.

S. Paul, Jan. 25; *S. Barnabas, June* 11.

We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Cor. i. 23, 24.

The Presentation of Christ in the Temple,

COMMONLY CALLED THE

PURIFICATION OF SAINT MARY THE VIRGIN. *Feb.* 2.

The Lord, whom ye seek, shall suddenly come to His temple; even the Messenger of the covenant whom ye delight in. Behold, He shall come, saith the Lord of Hosts. Mal. iii. 1.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. *March* 25.

The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the

Only-begotten of the Father) full of grace and truth. John i. 14.

SAINT JOHN THE BAPTIST. *June* 24.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. xl. 3.

SAINT MICHAEL AND ALL ANGELS. *Sept.* 29.

The Angel of the Lord encampeth round about them that fear Him, and delivereth them. Psalm xxxiv. 7.

ALL SAINTS. *Nov.* 1.

Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. xii. 1.

THE EMBER DAYS,

being the Wednesday, Friday, and Saturday, after the first Sunday in Lent, Whitsunday, September 14, *and December* 13.

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest. Matt. ix. 37, 38.

TWO COLLECTS

TO BE USED IN FAMILY PRAYER, WHEN THE HOLY COMMUNION IS CELEBRATED.

I.

At Morning Prayer, before the Celebration.

Almighty God, from whom alone it cometh that the souls as well as the bodies of Thy servants do live and gather strength, look mercifully, we beseech Thee, upon those who purpose this day, if it be Thy will, to eat of that bread which is the Body of Thy Christ, and to drink of that wine which is His Blood. Let none draw near Thine altar to their hurt, but vouchsafe to all who shall partake thereof, that they may partake effectually of the One Sacrifice for sin, and live in Him who is our life; through the merits of the same, Jesus Christ our Lord. *Amen.*

II.

At Evening Prayer, after the Celebration.

Almighty and most merciful God, whose dearly beloved Son Jesus Christ hath declared Himself to be that Bread from Heaven whereby Thou dost sustain our souls in life, grant unto us, who have been this day partakers of Thy holy gifts, that, abiding in Thy peace and being replenished with Thy grace, we may go from strength to strength, and be established in truth and holiness; through the same, Jesus Christ our Lord. *Amen.*

ANOTHER FORM OF

Prayer for the Use of a Family.

MORNING PRAYER.

The person who is to read the prayers shall say:—

Let us confess our sins, and pray for pardon.

Then all, kneeling down, shall say aloud:—

O God, the Father of mercies, we come unto Thee, as Thou dost bid, to ask for the pardon of our many sins. We own that we have been wicked in thought, and word, and deed, and there is no hope for us but in Thy mercy. O Lord, have pity on us, cleanse, heal, and save us, for the sake of Thy dear Son, our Saviour, Jesus Christ. Amen.

Our Father, which art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Say here the Collect for the day of the week and the season. Note, that these and the prayers which follow shall be said aloud by the Reader only, the rest saying Amen *devoutly at the end of each.*

Keep us, O God, this day both in body and soul, that no hurt or harm befall us, and grant that we may so live as to be at peace with Thee, and with all men; through Jesus Christ our Lord. *Amen.*

Bless, we pray Thee, good Lord, all who are set over us in Church or State, our friends and neighbours, and all belonging to us; help those that are in trouble; bring back those who are gone astray; give strength to the weak, and light to the blind, and more grace to those that know and serve Thee; through Jesus Christ our Lord. *Amen.*

Blessed be Thy holy Name, O Lord, for Thy Fatherly care over us during the night past, and for all Thy mercies from day to day bestowed upon us. Give us grace to show forth our thanks by striving to serve and to please Thee, that we may abide in Thy love now and for ever; through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

The Reader shall first say:—

Let us confess our sins, and pray for pardon.

Then all, kneeling down, shall say aloud:—

O God, to whom our very thoughts are known, who hast heard with Thine ears our evil words, and seen with Thine eyes our evil deeds, which we from time to time have said and done, blot out our sins, we pray Thee, that they never rise up against us, and so change and renew our hearts that we may go and sin no more, but every day make some step forward in the way of life; through Jesus Christ our Lord. Amen.

Our Father, which art in heaven, etc.

The Collects for the day of the week and the season. After which the Reader shall say:—

O God, to whom the darkness and the light are both alike, save us this night both in body and soul from every hurtful thing. Send Thy holy angels to watch over us, and keep us in Thy peace both now and evermore; for the sake of Jesus Christ, Thy Son. *Amen.*

Do good, O blessed Lord, to all those for whom we ought to pray. Give grace and help to each as they most need; and grant that when this world has passed away, we may all meet again in the land of

life and peace; through Thy dear Son, our Saviour Jesus Christ. *Amen.*

We thank Thee, O God, for the goodness which Thou hast shown us in the day now past, and in our whole lives past. It is not for our desert, but of Thine own love, that Thou art thus mindful of us. O give us the heart to return Thy love, and to seek those greater blessings which Thou hast yet in store for them that love Thee; through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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